

An Anatomy of Mind: Being Essence of the Dhammasaṅgaṇi in Abhidhamma 心的剖析：阿毗達摩《法集論》精解

P.B. Tan

**An Anatomy of Mind: Being Essence of the
Dhammasaṅgaṇi in Abhidhamma**
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DEDICATED TO

All my teachers

All sentient beings

Living and dead

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Abbreviations Used

AbhS	Abhidhammatthasangaha (<i>Compendium of Philosophy</i>)
AN	Ānguttara Nikāya, 5 vols.
DhS	Dhammasaṅgaṇī
DhsA	Dhammasaṅgaṇī Aṭṭhakathā (<i>Atthasālinī</i>)
DN	Dīgha Nikāya, 3 vols.
JIABU	<i>Journal of the International Association of Buddhist Studies</i>
KN	Khuddaka Nikāya (18 books)
Kvu.	Kathāvatthu
Mil.	Milindapañha (<i>The Questions of King Milinda</i>)
MN	Majjhima Nikāya, 3 vols.
NPD.	P.T.S. Pāli-English Dictionary
P.T.S.	Pāli Text Society
Pug.	Puggalapaññatti
SN	Samyutta Nikaya, 5 vols.
Vibh.	Vibhaṅga
Vsm	Visuddhimagga, 2 vols.

Preface

The *Dhammasaṅgaṇi* in essence is a summary of the key principles of the other six books of the Pāli Abhidhamma Piṭaka. Its contents was written according to the Buddha's teaching, which uncover every latent and functional bits of our subtler interior strata that comprises the 89 consciousness, the 52 mental concomitants, and total 279 corporeal phenomena—explicitly analyse and explain these often unseen complexities within us, from the psychological, philosophical, moral and ethical aspects. This is a book which lays the solid foundation theories and principles for its practical side of the *Samatha-Vipassanā*.

The present work is the result of almost a year of inquiry into the fundamental tenets of the *Dhammasaṅgaṇi* in the Theravada school of Abhidhamma. There were daunting yet enriching challenges in the preparation of the work such as the encounters with sometimes the ambiguous or different explanations for certain terms and principles from some of the translated modern literatures of the *Dhammasaṅgaṇi*. For such cases I made consultation to the Pāli texts of the *Dhammasaṅgaṇi*, to its commentary *Atthasālinī* and the sub-commentary *Dhammasaṅgaṇi-Mūlaṭīkā*. Subsequent consultations to the Pāli-English dictionaries by P.T.S. and others, are also sometimes faced with different renderings. My decision in such cases was including all their suggested meanings relevant to that context, and sometimes giving my recommended choice to what looked like is the obvious answer, and stating my reasons whenever that was necessary.

Another difficult task was to still following the topical layout of the *Dhammasaṅghani* but to steer clear of its traditional way of catechetical exposition, and at the same time able to present as much as of its theories and essence as possible. We know that a well-presented table speaks a thousand words. Hence the several tables that I have created and every detailed explanations followed thereto, should be the effective analytical study guides for the new students. The concept of the tables and also much of the contents of the work, have drawn a great deal of the ideas from post-canonical literatures of the *Abhidhammattha-sangaha*, *Visuddhimagga*, and the mentioned Chinese sources. My decision to also include the succinct Chinese definitions for the Abhidhamma terminologies is primarily to facilitate those bilingual readers to more

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comprehensibly understand the connotative nuances of the words in Pāli, by comparison of the English and Chinese translations.

I have avoided as much as possible making any unauthorised alterations to the way I should present every substance of the scripture. The brief explanations provided to the terms of the Tika and Duka Mātikā in Chapter One is done with intention of giving an introductory guide for the novices. The extended explanations of these terms are dealt with in Chapter Five. Consciousness are enumerated in 89 states, for which tables and diagrams are created to accurately describe every each of them in Chapter Two. A consolidated table of the 89 states of Consciousness, edited from the various sources, is provided in the Appendix.

Chapter Three enumerates the 52 Mental Concomitants, much of this are referred from the much more systemised information in *Abhidhammattha-sangaha*. I included Mental Concomitants as one single chapter due to their distinctly significant weightage and their intimate coexistences with the Consciousness, besides also owing to its large scope of contents, and it being the second ultimate reality. A table is created to accurately illustrate the association of the individual mental concomitants with each of 89 Consciousness, as well as the combined sets of the mental concomitants with which the different types of Consciousness are conjoined.

Chapter Four enumerates the conventional 11 multifold methods of describing all that being the corporeal phenomena, comprising a massive total of 279 sets. Concise summaries for each of the 11 methods are tabulated out as well. A separate section is dedicated to describing the 28 material phenomena ascribed to the *Abhidhammattha-sangaha*, which is in fact a condensed synopsis of the 11 conventional methods of the *Dhammasaṅgaṇi*. Efforts are made to show the derivation of these 28 material phenomena pertaining to the *Dhammasaṅgaṇi*, and also to illuminate necessarily on each of these 28 phenomenal constituents for what had not been so directly stated in the *Dhammasaṅgaṇi*. Chapter 5 attempts to provide expanded and analytical exposition to all the terms in the *Mātikā* (or matrix) as well as showing their application in connection with the individual component units of the four ultimate realities, whenever is desirable.

The last Chapter I wrote on *Nibbāna*, however, is not a written chapter by itself in the original text. The decision for my choice lies on account of *Nibbāna* being the fourth ultimate reality and is the highest goal of all the Buddhist practising endeavours. Besides, the final objective

of liberation and enlightenment for individuals is the genuine reason why the entire Tipiṭaka, moreover in the growing different languages, exists, and that very goal for us is also why the Buddha had existed in the first place. I decided to explain the subject matter of *Nibbāna* in an enumerated list than as a full descriptive text. Part of the reasons being to facilitate the referring in conjunction with the foregoing explanations within the same context. I made efforts to substantiate each of the definitive explanations by referencing to the relevant Tipiṭaka scriptures and commentaries whenever are possible.

The book of *Dhammasanghani* is a massive work dealing with every tiny details of the mind and body. Due to the complexity of the work, it is possible that some erroneous explanations, incorrect Pali words, or unintentional omissions may remain undetected in my work despite every strenuous effort has been made to identify such flaws. As many of the terms and principles in the *Dhammasanghani* are interrelated and they are best to be comprehended in a coherent way. Thus at some points it was necessary that I refer back, repeat, or even enhance the expositions that have already been provided in the preceding context as the work progressed.

Although this is a book from the Buddhist psychology literature, it nevertheless can be of considerable aid, irrespective of any kind of religions, to those wandering souls who are living their lives in more or less a fluffy way. Within the mundane affairs, it also can be a good reflective guidebook for couples who might be falling in “blind” love, or for people in any kinds of selfish relationship to mirror from; and perhaps as a last glimpse of hope for people who might be contemplating suicides whose lives are worth inestimable values unbeknownst to them. The in-depth specifics in this book should let you understand yourself thoroughly without any qualms, so that you can confidently manage issues and difficulties with a calmer and more stable mind in any troubled and doubtful circumstances.

May all who have read through this book eventually make big strides in their insight practices, achieve profound wisdom, realise spiritual liberation, and accomplish the bliss of enlightenment.

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For the new comers, it is important at the outset here to have some brief understanding about a few things noteworthy, that is, the historical background of the Pāli Abhidhamma genesis, the relevant significance and roles of the Abhidhamma literature in the Tripitaka, how the *Dhammasaṅgaṇī* relates to the other books of the Pāli Abhidhamma corpus, and what substantial relationship the seven Pāli Abhidhamma books of the Theravada has to the seven books of the Sarvāstivāda Abhidhamma.

The seven books of the Pāli Abhidhamma were recited at the Third Council of Buddhism, held at *Pāṭaliputta* around 251 B.C., which was 200 years or so after the passing away of the Gotama Buddha. At that time the Pāli Abhidhamma Piṭaka was included. After that, King Asoka's son, Reverend *Mahinda*, brought the Pāli Tripitaka to Sri Lanka (then Ceylon), along with the commentaries that were recited at the Third Buddhist Council. Thus the authenticity and significance of Pāli Abhidhamma can be traced back to as early as the beginning of the 2nd century B.C.

While the Sutta and Vinaya Piṭakas lay out the practical aspects of the Buddhist path to awakening, the Pāli Abhidhamma Piṭaka expounds a system of philosophical psychology—a theoretical framework that supports the underpinnings of that very path. Literally, Abhidhamma means ‘concerning the Dhamma’. Often being regarded as a quasi-scientific cognitive model of our mind, Abhidhamma deals with astonishing detail about our psycho-physical phenomena of existences. It provides instructions according to states, and distinguish between the mind, its associated mental factors, and forms. Through study of Abhidhamma, we gain precise insight into how our mind functions and subsequently are able to comprehend in a methodical way why we behaved in many circumstances as strangely and inexplicable as we sometimes were. The significance and benefits from mastering the Abhidhamma is further more all-important to every Buddhist practitioners.

As a matter of fact, Abhidhamma nomenclatures, its extensive classifications and exhaustive analysis, explain very much the reason for its prolixity and esotericism, and by no means can be comprehended with minimal effort. For example, in the Pāli text *Dhammasaṅgaṇī*, the question such as ‘Katame dhammā kusalā’ or ‘which are the states that

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are good', had been asked 146 times in the various categories, and likewise other questions are also repeated over and again dozens of times. The similar questions-and-answers lengthy mode of teaching had also been structured in the other Pāli Abhidhamma books, which in a way explains the reason why the study of Abhidhamma literature has always been a wearisome effort. Even until today, not many researches had been carried out in Abhidhamma as compared to that of the Suttas. Generally, Abhidhamma remains very much a closed book amongst the scholars and even to the Buddhists themselves. To those who have the interests to study the *Dhammasaṅgaṇī*, this manual with many tables and lucid illustrations will ease the humdrum and weariness of that learning process.

As part of the term *Dhammasaṅgaṇī*, *dhamma* means 'ultimate realities' (法), and *saṅgaṇī* means 'collecting together' (集). Hence the name given to its Chinese title '法集論'. The *Dhammasaṅgaṇī* begins with a *Mātikā* (matrix, '論母'), which is a list of classifications of dhamma, or 'ultimate realities'¹, translated differently as phenomena, states, patterns, names, etc. Within the *Mātikā*, there are 22 *Tika* (triads or threefold classifications; '三法門'), followed by 100 *Dukas* (dyads or the twofold classifications; '二法門') in accordance with the Abhidhamma method (論之論母), and also 42 *Dukas* conforming to the Sutta method known as *Suttantamātikā* (經之論母). Altogether, the 122 Abhidhamma classifications (*Abhidhammamātikā*) are also applied unanimously in the *Vibhaṅga*, *Dhātukathā*, *Yamaka*, and *Paṭṭhāna* of Abhidhamma treatises. The *Dhammasaṅgaṇī* enumerates all the phenomena (*dhamma*), namely our consciousness (*cittas*), the associated mental concomitants (*cetasikas*), and corporeality (*rūpas*). In the enumeration of phenomena, they are being arranged into various categories to bring out their exact nature, functions, and interdependent relationship between ourselves internally and with our surroundings as the external world.

Abhidhamma philosophy, from the standpoint of ultimate realities (*paramatthatā*), exists on account of their own intrinsic natures (*sabhāvā*)—are the dhammas that explain the ultimate, irreducible components of existence. It is by no means equivalent of the conventional realities which merely are referents of the generalised, reducible conceptual ideas (*sammuti*) lacking in ultimacy. Hence

¹ U Kyaw Khine referred to it as 'ultimate realities' in his book 'The *Dhammasaṅgaṇī*: Enumeration of the Ultimate Realities'. In Abhidhamma philosophy, ultimate realities are fourfold, viz. consciousness, mental factors, matter, and *nibbāna*.

paramattha is used, which is derived from ‘*parama*’ which means ‘ultimate or final’, and ‘*attha*’ means ‘reality’. Thus *Dhammasaṅgaṇī* sets forth enumerating the ultimate realities, using the classification method of the triads (*tikas*) and dyads (*dukas*) as laid out in the *Matika*. The Pāli Abhidhamma manifested fourfold ultimate realities in terms of Consciousness (mind), Mental Factors (concomitants), Corporeality (matter), and *Nibbāna* (unconditioned element). In another words, the whole purpose of the *Dhammasaṅgaṇī*, aside from being a terse synopsis of the entire Abhidhamma literature, is also an in-depth analytical enquiry into our inner self; as a detailed guide for the safeguarding of human moralities and ethics; and as an unerring blueprint for the ultimate deliverance from all sufferings for all humanities.

Let’s examine the important roles that the Abhidhamma literature play in relation to the Suttanta Piṭaka. The *Dhammasaṅgaṇī* enumerates and defines a diverse categories of term and phenomena which are written in the Suttanta Nikāyas but which differs in the methods of treatment. In the Suttanta Piṭaka, the query into the existence of phenomena of all living things and how an individual explains of his diverse functions, is through another five types of ultimate reality known as the Five Aggregates (*pañcakhandhā*), namely: matter, feeling, perception, mental formations (volition), and consciousness. These Five Aggregates have been classified and explained only partially in the Suttas. Whereas in the Pāli Abhidhamma, the Five Aggregates are dissected and analysed in considerable detail—by way of triads and dyads, consciousness, the co-adjunct mental concomitants, corporeal phenomena, and conditions.

The first three ultimate realities of the Abhidhamma—consciousness, mental factors, matter or corporeality—incorporate the Five Aggregates of the Suttanta. The Suttanta’s ‘aggregate of consciousness’ (*viññākkhandha*) can be comprehended by the term ‘consciousness’ (*citta*) taken from Abhidhamma, but importantly, the word *citta* is to be understood to denote different classes of consciousness distinguished by their corresponding concomitants. The Theravada’s Abhidhamma distinguishes *citta* into a variety of classes known as the 89 states of consciousness, and by a finer method of practising differentiation, becomes 121 states in total. The mental procedure of the 52 mental factors (*cetasikas*) conjoin with the 89 states of consciousness, working on the basis of interdependency. The Abhidhamma philosophy enumerates the 52 mental factors that arise in conjunction with our consciousness—in which the Suttanta’s aggregates

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of feeling and perception are taken in as two factors, whereas the aggregate of volition (*saṅkhārakkhandha*) (行蕴) is sub-divided distinctly into 50 mental factors. However, a more significant distinction being that, the Five Aggregates are non-inclusive of the Abhidhamma fourth reality of *Nibbāna*, which in its own right, is an unconditioned reality—an ultimate state of deliverance from all sufferings.

Dhammasaṅgaṇī is the first of the seven books of the Pāli Abhidhamma Piṭaka. The seven books are arranged in its chronological order as listed below.

- i. *Dhammasaṅgaṇī* (Enumeration of Phenomena)(法集論) ;
- ii. *Vibhaṅga* (The Book of Treatises)(分別論) ;
- iii. *Dhātukathā* (Discourse on Elements)(界論) ;
- iv. *Puggalapaññati* (Discourse on the Description of Individuals)(人施設論) ;
- v. *Kathāvattu* (Discourse on Points of Controversy)(論事) ;
- vi. *Yamaka* (The Book of Pairs)(雙論) ;
- vii. *Paṭṭhāna* (The Book of Relations)(發趣論).

Let's also have a brief understanding of the relevant importance and co-relationship among these seven treatises. The *Dhammasaṅgaṇī* enumerates all the dhammas in the *Mātikā* and categorically analyses them in terms of mental phenomena and corporeal phenomena. The *Vibhaṅga* and the *Dhātukathā* give rather full analysis and detailed view of the selected categories of the *Tika* and *Duka* groups in the *Mātikā*. The *Puggalapaññatti* sets out the classifications of the different types of individual, serves to take account of the conceptual realities excluded by the strict application of absolute terms by the *Abhidhamma* proper. The *Kathāvatthu*, a controversial treatise ascribed to the elder *Moggaliputta Tissa* who convened the third Buddhist synod, is concerned mainly with refutation of the fallacious views of the schismatic schools outside the Theravadin fold. The *Yamaka* sets out to analyse the interrelationship of *dhamma* (from *Dhammasaṅgaṇī*, *Vibhaṅga* and *Dhātukathā*) and *puggalas*, resolving ambiguities and defining the precise usage of technical terms. The *Paṭṭhāna*, applies its scheme of twenty-four conditional relations together with all their conceivable permutations, to correlate with all the phenomena of existence enumerated in the Abhidhamma *Mātikā*. Compared to the analytical approach of the earlier treatises of the Abhidhamma, the *Paṭṭhāna* is a synthetic method which

attests that the dhammas or phenomena are not isolated and self-contain identities but are nodes in a well-coordinated system of inter-related and inter-dependent thought-moment events. It is the most voluminous and most thorough of the seven books, comprising 2640 pages in the Burmese-script of the Sixth Buddhist Council edition. The *Dhammasaṅgiṇī* which is the summarised epitome of all the Abhidhamma literature, and the *Paṭṭhāna* being designated as the ‘Great Treatise’ (*Mahāpakaraṇa*) and for which is compared as the profound testimony to the omniscience of the Buddha—the two together are the most important of the seven treatises, laying out the quintessence of the entire Theravada Abhidhamma philosophy².

It is important to note that although the various earlier schools of Buddhism also developed their own versions of the Abhidhamma, but only three Abhidhamma literatures actually still exist today, namely: the Pāli Abhidhamma, the Sarvāstivādin Abhidhamma, and the Śāriputra Abhidhamma. The Śāriputra Abhidhamma (舍利弗阿毗達摩) is thought to come from the Dharmaguptaka school. The Theravada Pāli Abhidhamma (上座部阿毗達摩) is preserved in Pāli by the Theravada school. The Śāriputrābhidharma-Śāstra (Sanskrit) (舍利弗阿毗曇論) survives only in the Chinese translation as the Sanskrit manuscripts are lost, although some Tibetan texts are still extant. The Śāriputra Abhidhamma is a vast commentarial literature which summarises the first two Abhidhammas. The later addition of the Yogācāra Abhidhamma (瑜伽行派阿毗達摩) which, although is based on the Sarvāstivādin system, is elaborated in certain works of the Mahāyāna Yogācāra tradition. The Sarvāstivādin Abhidhamma (說一切有部阿毗達摩), which was translated into Chinese, also had not survived the Sanskrit manuscripts. Although the Sarvāstivādin Abhidhamma also has seven scriptures, but neither any of these texts coincide with any of those seven of the Pāli Abhidhamma, nor are originated from any of them. The massive *Jñanaprasthana-Śāstra* (Sanskrit) (發智論) was the culmination developed from the different six smaller śastras, which eventually led to the writing of the Sarvāstivādin *Mahāvibhāṣā-Śāstra* (Sanskrit)—called the Great Commentary, (大毗婆沙論), under the patronage of king

² Above paragraph provides a glimpse of the 7 books. Details of them can be read from: Nyanatiloka Mahathera. *Guide Through The Abhidhamma Pitaka: A Synopsis of the Philosophical Collection of the Theravada Buddhist Canon*. (Sri Lanka: BPS, 1938).

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Kaniṣka during the first century B.C.³. Briefly, the seven books of the Sarvāstivādin Abhidhamma are:

- i. *Saṅgītiparyāya-śāstra* (Discourses on the Gathering-Together) (集異門足論);
- ii. *Dharmaskandhapāda-śāstra* (Aggregation of Dharmas) (法蘊足論);
- iii. *Prajñapti-śāstra* (Treatise on Designations) (施設論);
- iv. *Dhātukāyapāda-śāstra* (Treatise on the Body of Elements) (界身足論);
- v. *Vijñānakāyapāda-śāstra* (Treatise on the Body of Consciousness) (識身足論);
- vi. *Prakaraṇapāda-śāstra* (Treatise on the Exposition) (品類足論);
- vii. *Jñānaprasthāna-śāstra* (Treatise on the Foundation of Knowledge) (發智論).

Commentaries are known to preserve the earliest possible interpretation of the texts. The following draws to compare the major commentaries between Theravada and other schools, explaining in terms of their categories of *Cetasika* (Mental Factors).

- *Atthasālinī* (The Expositor, ‘殊勝義注’) — a Theravada commentary on *Dhammasaṅgaṇī* by Buddhaghosa Thera, explains the 52 mental factors.
- *Abhidhammattha-sangaha* (A Manual of Abhidhamma, ‘攝阿毗達摩義論’) — a Theravada commentary by Acariya Anuruddha, written as a condensed summary of the seven canonical Abhidhamma treatises, lists out the 52 mental factors.
- *Abhidharmakośa* (Sanskrit) (The Treasury of Abhidharma, ‘阿毘達摩俱舍論’) — thought to be a Sautrāntika⁴ rather than a Sarvāstivāda/Vaibhāṣika commentary by Vasubandhu Thera, which fundamentally is a synopsis of the *Mahāvibhāṣā Śastra*, lists out the 46 mental factors.

³ Cf. E.rich Frauwallner, Sophie Francis Kidd, eds. *Studies in Abhidharma Literature and the Origins of Buddhist Philosophical Systems*. (NY: University of New York Press, 1995) p.1–116.

⁴ Cf. Robert Kritzer. *Sautrantika in the Abhidharmakośabhaṣya*. JIABU, Volume 26 (2003): No. 2

- *Abhidharma-samuccaya* (Sanskrit) (The Compendium of Abhidharma, ‘大乘阿毘達磨集論’)—a Mahāyāna-Yogācāra (or Vijñānavāda) commentary by Asaṅga Thera, lists out the 51 mental factors.

The *Dhammasaṅgaṇī* appears to have been also called *Dhammasaṅgaha*⁵. King Vijayabāhu I, of Ceylon (1059-1114 A.C.) translated the *Dhammasaṅgaṇī* into Sinhalese⁶, but this translation had been lost. The Pāli text was published by the P.T.S. in 1885, and it was translated into English by Mrs. Rhys Davids in 1900, under the title ‘A Buddhist Manual of Psychological Ethics’. Reverend Buddhaghosa also wrote a commentary on the *Dhammasaṅgaṇī*, called the *Atthasālinī*. There is also an English translation of the *Atthasālinī* (‘The Expositor’) by PE Maung Tin (edited by Mrs. Rhys Davids) and was first published in 1920.

⁵ Cf. Buddhaghosa Thera. *Sumanāgalavilāsini*, the commentary to *Dīgha Nikāya* (DA.i.17).

⁶ Cf. Wilhelm Geiger, *Cūlavamsa*, ed., (London: PTS) 2 Vols. Ix.17.

Introduction

CHAPTER 1 (*MĀTIKĀ*)

Brief Description of the Matrix (*Mātikā*)

This chapter covers the classification of consciousness and their mental factors in *Mātikā* which summarises by way of roots, aggregates, sense-doors, planes of existence, causes, effects, and names. I will provide a brief exposition in this chapter on the Triads pertaining to *Tika Mātikā*, the Dyads pertaining to *Duka Mātikā*, and the Dyads pertaining to *Suttantika-Duka*. Further explanation by way of identifying their correlation with the four ultimate realities will be dealt with in Chapter 5.

Composition of the *Mātikā* and description of its constituents

The *Abhidhamma Mātikā* (see Appendix I) is the key to the Abhidhamma method of exposition. The *Mātikā* is marked off into 15 divisions, consisting of 1 division of *Abhidhammamātikā* triads, 13 divisions of *Abhidhammamātikā* Dyads, and 1 division of *Suttantikamātikā* Dyads. The *Abhidhamma Mātikā* groups the dhamma into triads in 22 ways, and groups the dhamma into dyads in 100 ways. Each triad consists of three categories, and each dyad consists of two categories. In *Suttantika Duka Mātikā*, the dhamma is grouped into 42 categories⁷.

The 22 Triads (*Tika Mātikā*)

The table of the Triads is headed by the good or moral states (*Kusala Tika*), and this first triad contains good (moral), bad (immoral), and non-causal (unmoral) states. For all the other triads and also dyads, the first state or term, from this first illustration which is the ‘good states’, serve as the reference term common to all the other member states of each triad, and is where they are derived thereof.

⁷ *Suttantika Duka Mātikā* was added by the Venerable Sāriputta to facilitate the study of Suttanta Piṭaka, according to the Commentary, ‘*Atṭhasālinī*’.

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I will briefly explain the definitions of the groups of triad and dyad, as are outlined in the table in Appendix I. The word *Dhamma* or States (法), should be interpreted in the sense of Tipiṭaka texts, virtues, root causes, absence from an entity, and conforming to ultimate realities. *Kusala*⁸, as interpreted in *Atthasālinī*, means: of good health, blameless, productive of favourable *kamma* result, skillful. In a loose sense, *Kusala* can also covers such meanings as moral, wholesome, impeccable, good, right, decently skilful, espousing the good cause for happiness. Thus *Kusala Dhamma* must include the extermination of any wicked thought, either which has already arisen or the latent malignity. An exhaustive and in-depth definition of what are together that constitutes the *Kusala* States, will be uncovered later from the topics of Consciousness in Chapter Two and the Mental Factors in Chapter Three. These specific details are then reduced to a single ultimate interpretation of what comprises a *Kusala* State according to paragraph 985 of the text, namely: the three wholesome roots being greedless, non-hatred, and non-delusion; the aggregates of feeling, perception, and volitional activities together with the aggregate of consciousness that arise with the three wholesome roots; and actions that occur physically, verbally and mentally which coincide with these three wholesome roots⁹. *Akusala* means to the contrary of *Kusala*. This same way of antonymous definition applies to the remaining triads and dyads. Henceforth, I will skip the antonyms unless they are distinctive from the foregoing.

In the following triad, *Sukha* (樂) means happiness or ‘pleasurable feeling’ of object. *Vedanā* (受) means ‘what is felt’. *Dukha* (苦) means suffering, which signifies distressful or unpleasant feeling, is the root cause of all evils. The words ‘associated with’ (相應) means conjoined with in a variety of ways, which are of a common origin, basis, objective or purpose. The state which is called *Vipāka* (異熟), means ‘resultant’, is referring to the distinct effect of both the moral and immoral volitions.

In the *Upādiṇṇa* triad, *upādāniyā* (執取) means ‘favourable to grasping or to the objects of attachment’. The name, *Upādinnupādāniyā*,

⁸ *Kusala* is better not to be directly interpreted as ‘meritorious’ because in Pāli term, ‘meritorious’ carries the word ‘puñña’ for which it sometimes has been used quite loosey in kammically wholesome action and thought. ‘Merit’ is more of a consequence of the acts of being *kusala*. The opposite, *Apuñña*, means ‘demeritorious’.

⁹ DhS par. 985. ... *Tīṇi kusalamūlāni* – *alobho, adoso, amoho; tamṣampayutto vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññānakkhandho; tamṣamuṭṭhānam kāyakammam, vacīkammam, manokammam.*

denotes the mental states arising from *kamma* (i.e. *kamma*-born, kammically acquired, or states which are ‘the issue of grasping’) being ascribed to *āsava* or ‘Intoxicants’ of the mind. The triad of *Saṅkiliṭṭha* (染) refers to the defilements that corrupt a mind. In *Vitakka* triad, *vitakka* (尋) denotes states that apply the *citta* and the mental factors onto the sense-object, is called the ‘applied thinking’, or sometimes known as ‘the initial application of mind’). *Vicārā* (伺) denotes the ‘reflection’ or the continued examining process of the mind on the object, or sometimes called ‘the sustained application of mind’.

In the *Pīti* triad, *Pīti* (喜) denotes the states which are accompanied by zest, which should not be confused with joy (*somanassa*) or with *Sukha* which is pleasurable feeling. *Upekkha* (捨) refers to states of equanimity through disinterestedness of temporal attachments, or of neutrality that adopts impartial views which is a balanced state of mind. The *Dassana* (見) triad explains the vision or insight, obtained through the first path of *sotāpatti-magga* (入流) - the first of the four stages of Enlightenment. *Sotāpanna* literally means ‘one who entered (*āpanna*) the stream (*sota*)’, is also called ‘stream-winner’. *Bhāvanāya* or ‘by cultivation’ (斷), denotes the further mental development or cultivation (*bhāvanā*) through the remaining 3 higher paths¹⁰. *Bhāvanā*, literally means ‘calling into existence; producing’ is referred to the mental cultivation or the meditation. The 3rd term of the *Dassana* triad denotes the states, the roots of which are eliminable neither by insight nor by cultivation.

The *Ācayagāmi* (流轉) triad refers to states that make for the cycle of incessant rebirth and decease, attribute to the corruptions of mind and unwholesome *kamma* result. The *Sekkha* (有學) triad denotes trainees or studentship, whereas *Asekha* (無學) denotes no further training that’s required as having already completed fruition of Arahantship. The *Paritta* triad (小) appertains to states of ‘limitedness’, confined in scope by nature of being little objects, little power, small effect, etc. *Mahaggatā* (大), on the contrary, appertains to persons of sublimity and wider scope, having able to remain unrecurrently aloof from sensuous appetites and discard mental corruptions. *Appamāṇā* (無量) denotes states which are incomparable, immense or immeasurable. In the *Hīnā* triad, *Hīnā* (劣) means low or inferior, *Pañītā* (勝) means exalted or superior, which in a sense, is applicable to mental transcendence, and *Majjhimā* (中) means

¹⁰ The 4 stages of realizing *Nibbāna*, namely, the first path of stream-entry (*sotāpatti-magga*); the remaining 3 paths of once-returning (*sakadāgāmi-magga*), non-returning (*anāgāmi-magga*), arahantship (*arahatta-magga*).

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midway between *Hinā* and *Pañītā*. In the *Micchatta* triad, *Micchatta* and *Sammatta* (邪正) refers to the ‘false nature’ and ‘true nature’, the wrongfulness and righteousness, in either case of which, is kammically fixed as to its consequences. Its third scenario, *Aniyatā* (不定), denotes none of the either case, that which do not entail any fixed consequences kammically. The *Magga* (道) triad describes states which have the Eightfold Path as their object of thought; states which are dependent upon the Eightfold Path but in causal relation; and states that have the Noble Eightfold Path as the dominant factor.

Uppannā (生) triad deals with states that have arisen, not arisen, and those that will inevitably arise. The *Atītā* (過去) triad illustrates ‘past’ as having passed the nascent split second instant, and passed beyond the primal characteristics; exemplifies ‘future’ as ‘as yet happened’; and ‘present’ as emergence that is dependent upon the past and the future. In the *Ajjhatta* triad, *Ajjhatta* means ‘internal, inward, from within, or personal’ (内), has an extended fourfold meaning¹¹, that is—personal in field (rapt at and mentally concentrated), self-reference (e.g. the six sensuous aggregates of individual), personal in range (e.g. in terms of areas, etc., of what had been achieved, or regarding one’s own scope of capability) in the sense of ‘self-dominion’, and ‘just personal’ (which has the bearing on individual’s idiosyncrasy). *Bahiddhā* (also, *Bāhirā*) means ‘external’ (外), is referring to states that fall outside ‘personal’ irrespective of whether they are bound up with our controlling sense-faculties or not (i.e. in or for others). In the last triad, *Sanidassana* and *Anidassana* (有見無見) explain the visible states and the unseen states, both of which, to some extent, are impinging to self. The intermediate triad, *anidassana-appatīghā* (無見無對), explains the unseen states which have no bearing upon self.

The 100 Dyads (*Duka Mātikā*)

There are altogether 10 *gocchakas*, called collections or clusters of *Dukas*, with each *gocchaka* containing a common factor. To articulate this further, the 10 common factors are grouped as: *Hetū* (Conditions or Causes, ‘因’), *Āsavā* (Intoxicants or Outflows, ‘漏’), *Saññojanā* (Fetters, ‘

¹¹ Cf. Pe Maung Tin, Rhys Davids, eds., *The Expositor (Atthasālinī)* - Buddhaghosa’s *Commentary on the Dhammasangani*. (Oxford: P.T.S., 1976) p.60.

結’), *Ganthā* (Knots or Bonds, ‘縛’), *Oghā* (Floods or Raging Currents, ‘暴流’), *Yogā* (Yokes, ‘轭’), *Nīvaraṇā* (Hindrances, ‘蓋’), *Parāmāsā* (Contagions or Attachments, ‘取着’), *Upādānā* (Grasping or Clinging, ‘執取’), *Kilesā* (Corruptions or Defilements, ‘熏染’). See the Matrix in Appendix I. Among the *Mātikā* Dyads, there are 3 groups which are not called *gocchakas* because they are not mutually related to each other, or having states which are without the causal relations. These 3 groups are compiled separately as 6, 14, and 18 mutually unrelated dukas.

Here I shall explain only on those dyads which are not identical to the names that I had already explained in the preceding triads. Foremost in the *Hetū Gocchaka* of Conditions (因), it describes dhamma as ‘conditions’, either are connected with or appertaining to root causes. ‘Unconditional’ dhamma denotes no root causes as occurred in the same way. There are four permutations with *Hetū* which are—‘are conditional states but are not conditions’, ‘neither are conditional states nor are conditions’, ‘both are conditional states as well as are conditions’, ‘are not conditional states but are conditions’. This same analogy is observed in conjoining the other *Hetū* dyads (‘are root-conditions/not root-conditions’) with ‘are associated with /dissociated from root-conditions’. It thus leads to more classifications as having states which are: ‘the root-conditions, and are conditional or unconditional’; ‘not the root-conditions, and are conditional or unconditional’, ‘are conditional or unconditional, and either are associated with root-conditions or are dissociated from root-conditions’. The same method has been used in the subsequent collection of dyads.

In the *Āsavā Gocchaka*, *Āsavā* means ‘Intoxicants’, ‘Outflows’ (漏). It also means defilements, taints, or pollutants that befuddle the mind. Why it was termed as ‘Intoxicants’ originally in Reverend Buddhaghosa’s Commentary, was a matter of Indian culture. The Juice of the *madira*¹² or other fruits in the process of fermentation to produce wines and spirits, become intoxicants after a prolonged duration of time. In comparison, the mental states behave similarly—the mind gradually depraved with corruptive ideation over long duration, with attenuating impact on our moral principles and loss of primal nature of innocence. Intoxicants are the root cause that beget the incessant cycle of rebirths in the context of *kamma*. ‘Co-intoxicants’ states are those that occur together or at a later

¹² *Madira* fruits from Mahua tree (*Bassia latifolia* or *Madhuca latifolia*), a native tree in India, the flowers and dry fruit husks are used in preparation of distilled liquors, alcohol and spirits. <<http://www.fruitipedia.com>>.

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time as a result of the main intoxicants. Other divisions in this *Āsavā*-group should be understood in the same way as explained in the foregoing dyads group.

In the *Saññojana Gocchaka*, it describes ‘Fetters’ (結) as the states which bond the person in perpetual rounds of birth-decease cycle, like the imprisoned convict whom with the crimes committed, shackled him through endless days and nights. Conversely, states which are ‘Non-Fetters’ appertain to those who are aloof from worldly defilements. States which are ‘favourable to Fetters’ means states that whet, foster, and help in the furtherance of Fetters. Other remaining divisions should be understood in the same way as explained in the *Hetū*-group.

In *Gantha Gocchaka*, *Gantha* is defined as ‘Knots’, or more explicitly, ‘Bonds’ (縛), which tie the person to all forms of corporeality and existences, whether in the present times or towards the future. Hence, the ‘Bonds’, in a strict sense, restrict the beings to recurrent rounds of endless birth and decease. *Gantha* bear close correspondence in definition with *Saññojana* (Fetters). ‘Non-Knots’ means, to the contrary, states of a person having abandoned all the bonds with the temporal attachments. States which are ‘favourable to Knots’ refers to the states which are liable to become enmeshed in Knots, or to become bondage to the worldly attachments.

The *Ogha Gocchaka* describes *Ogha* as ‘Floods’ or ‘Raging Currents’ (暴流), like the massive ‘Tsunami’ which is capable of devastating tens of thousands of homes and human lives, which spells similarly the beings, by the continuing immoralities of which, can become eventually ‘drowned’ of all what they comfortably have—happy family, fortunes, healthiness, etc. The *Yogā Gocchaka* describes states which are ‘Yokes’ (轭), like the oxen which are yoked to the cart, metaphorically referring to beings who are ‘yoked’ to the immoralities and bound by the cycle of birth and death. The *Nīvarana Gocchaka* describes states which are ‘Hindrances’ (蓋) which hamper the arising of wholesome thoughts, virtuous deeds, *jhānas*, and the sublime paths-consciousness. The *Parāmāsa Gocchaka* describes states which are ‘Contagions’¹³ or ‘Attachments’¹⁴ (取着). These four groups have interpretive affinity to the preceding groups of Intoxicant, Fetter and Knot, and therefore their

¹³ *Parāmāsa*, as in the PTS publication and its Pali dictionary, was interpreted as ‘contagion’.

¹⁴ Nyanaponika Thera. *The Buddhist Dictionary: Manual of Buddhist Terms & Doctrines*. It interprets *Parāmāsa* as ‘adherence, attachment, or misapprehension’.

divisions of dyad should also be understood in the same manner as have been explained in the foregoing.

Here is the explanation to the intermediate 14 Dyads which are not mutually co-relative. States termed as ‘objective’ (有所緣) because they attend to objects and certainly won’t come into place without objects. States termed as ‘subjective’ (無所緣) because they have no objects to be attended to. The term *cittā dhamma* being the ‘states of consciousness’ (心法). *Cittā* is equivalent of such mental phenomena as ‘Mind’. States termed as ‘Mental Concomitants’ or collectively as *Cetasikā* (心所法) because they are the accompanying factors which are inseparable from the mind. States termed as ‘Conjoined with Consciousness’ (心相雜法) because they are completely coalesced with the person’s thought process from nascent to cessation stage. States termed as ‘originated by consciousness’ (心等起法) because they sprung from thought. States termed as ‘connate with consciousness’ (心俱在法) because they naturally come into being together with the person’s thought. States termed as ‘Mental Successors’ (心隨轉法) because they always follow consciousness, and are consecutive to thought. The subsequent combined states which are ‘connate with and originated by consciousness’ (心相雜等起法), and ‘conjoined with, originated by and connate with consciousness’ (心相雜等起俱在法), should be understood in a similar light. States termed as ‘Internal’ or ‘Personal’ (內法) and ‘External’ (外法) have already been explained in the triad. States termed as ‘Derived’ (所造法) because they are the constituents that lend the origins from the Four Great Essentials (*mahābhūta*)¹⁵.

The *Upādāna Gocchaka* describes states which are ‘Grasping’ (執取) because of the great intensity of the person’s clinging to the world objects. The *Kilesa Gocchaka* describes states which are ‘Corruptions or Defilements’ (熏染) because those are the impairment of virtues and the contaminants of mind.

In the final compilation of the 18 unrelated Dyads, of which—the *Dassana* (insight), *Bhāvanā* (mental cultivation or meditation), *Vitakka* (the initial application of mind), *Vicārā* (reflection or the sustained application of mind), *Pīti* (zest), *Sukha* (happiness) and *Upekkha* (equanimity through disinterestedness) dyads—have already been explained in the foregoing triad groups. The *Kāmāvacarā* (欲界缠) dyad refers to states that have the attributes of the sensual sphere—objects,

¹⁵ *Mahābhūta*, the Four Great Essentials (or Four Great Elements)—the four primary material elements as earth, water, fire, and air.

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sight, feeling, perception, thinking, reflection, etc. - are all states appertaining to the sense-sphere. In the *Rūpāvacarā* (色界缠) dyad, although scripturally *rūpāvacara* refers to the Brahma world up to the *Akaniṣṭha* heaven, nonetheless in the Abhidhamma context, it denotes states that have the attributes of the corporeality realms; or in another words, of those corporeal matters of the attenuating and delicate nature of the mind. The *Arūpāvacarā* (無色界缠) dyad, aside from the sphere of infinite space above the mythic *Akaniṣṭha* heaven, it more expressively refers to states that have attributes of the formless realms, having neither existence nor non-existence of perception in a *Jhāna* state—a much finer and more subtle nature of the mind. In *Pariyāpannā* (繫) dyad, states termed as ‘worldly bonds’ because they remain bound by the above-mentioned threefold planes of existence. The *Niyānikā* (出離) dyad describes states termed as ‘leading-out’ of the cycle of incessant rebirths, equivalent of the spiritual liberation of *Nibbāna*¹⁶. The *Niyatā* (定法) dyad describes states which are fixed as to its rightful consequences instantaneously after the person’s death. *Sa-Uttarā* (有上) dyad describes states termed as ‘surpassable’ because they can still be outstripped by others. The opposite is the ‘unsurpassable’ (無上) which is, by all means, incomparable. The *Sa-Raṇā* (諍;‘貪瞋癡’) dyad describes states termed as ‘conflictive’ because they are mental concomitants arising out of the three basic evil afflictions—greed, hatred, and delusion, due to infatuation¹⁷— and the mental corruptions that are associated with the Four *Kandhas*¹⁸.

The 42 Suttantika Dyads (*Suttantika Duka Mātikā*)

This section shall provide concise explanation of the 42 Suttantika Dyads. The *Vijābhāgi* (明分) dyad describes states that ‘partake of wisdom’ by way of association with it because they arise as parts or

¹⁶ *Nibbāna*: the ultimate and absolute deliverance from all future rebirth, old age, disease and death, cessation of all sufferings and miseries. Cf. Nyanaponika Thera. *Buddhist Dictionary: Manual of Buddhist Terms & Doctrines* (Kandy: BPS, 1980) p.201.

¹⁷ The exercise of greed and lust denotes ‘passion’, whereas the sense of that strong passion, either with or without anger and delusion, denotes as ‘infatuation’. Cf. DhS par. 1301, 1615.

¹⁸ The Four *Kandhas*: Sensual feeling (*vedanā*), Recognition or Conception (*saññā*), Volition, the mental formations (*saṅkhāra*), Consciousness (*viññāṇa*).

divisions of wisdom¹⁹. States termed as ‘belonging to ignorance’ (無明分) because they arise as parts or divisions of ignorance. Ignorance herein arisen by virtue of self-deceiving intellects. For instance, although smart and intelligent, but one who unwittingly holding to keep themselves out of the facts of life, to realise its origin and this life hereafter, and the unmistakable path exhorted by the Enlightened One which would lead to cessation of all sufferings. The *Vijjūpamā* (電光喻) dyad metaphorically describes states of ‘lightning-alike’, much the same like the lightning flashes that are capable of the riddance of the darkness of evil minds. When states are termed figuratively as ‘thunderbolt-parallel’ is because those states resembles thunderbolt that can transform utter darkness into broad daylight, albeit may be only momentarily. The *Bālā* dyad describes states which are ‘foolish’ (愚) because they are the acts, words and thoughts of imprudence, unconsciousness and folly. Conversely, states which are ‘wise and discreet’ (賢) are owing to having attributes of wisdom and the person being scrupulous about such implication as to conduct and behaviour, impact and aftermath.

In the *Kaṇhā-Sukkā* (黑白) dyad, states which are ‘dark’ indicate an absence of the mental brilliancy, lack of the qualities of talent, cleverness, righteousness, conscientiousness, and other ethical values. Generally, all bad dhammas are considered as ‘dark’. States termed as ‘white’ because they are the properties and palpable signs of the brightness of one’s mind, and generally all good dhammas are regarded as ‘white’. The states of *Kaṇhā-Sukkā* is used strictly in the context of ethical significance. The *Tapaniyā* (苦行) dyad refers to states which are self-mortifying and conducive to remorse. The *Adhivacanā* (命名) dyad refers to states which are the nomenclatures, which essentially refer to the process of enumerating, interpreting, expressing, denoting, or the connotation of things or states, by designating them the specific names, special terms, or differentiable marks of exposition. It is not uncommon that certain words, inherent in a particular culture, religion or group would carry very different connotations for another. The *Nirutti* (詞法) dyad describes the ‘interpretative’ states. In the Pāli dictionary by PTS, *Nirutti* carries the

¹⁹ The 8 kinds of *Vijja* (wisdom), namely: knowledge born of insight (*vipassanā* विष्णा), power (*iddhi* इद्धि) of the mind-body, and the six forms of supernormal knowledge (*abhiññā*) – consist of the five mundane powers through the utmost perfection in mental concentration (*samādhi*), and one supermundane power attainable through penetrating insight (*vipassanā*). Cf. Pe Maung Tin, Rhys Davids, eds., *The Expositor (Atthasālinī)* (London: PTS, 1976) p.68, 23.

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meanings as ‘explanation of words’, ‘etymological interpretation’, ‘grammatical analysis’, or ‘way of expressing’. States of *Niruttipatha* (詞道) denotes the bases or meanings of the word derivation. In the *Paññatti* (施設) dyad, *Paññatti* derived from *pañña* (wisdom), literally means ‘making known, manifestation, description, designation, name, idea, notion, or concept’. It describes states which are the customary or conventional designations, in which case it is common to having one word or the same idea to be enunciated in a variety of different ways. For example, the expression of *takka* (think), *vitakka* (initial application of mind), *saṅkappa* (intent), all are derived from the same base but are designated to express different meanings.

In the *Nāma-Rūpa* dyad, *Nāma* (名) means states which are ‘names or terms’, are referring to our ‘mind’. *Rūpa* or ‘matter’ (色), are referring to ‘appearances, the visibles’, being the objects of sight and their subsequent changes in form and conditions on which our varying perceptions are based. In the *Avijjā-Bhavata* dyad, states are termed as ‘ignorance’ (無明) because the people are nescient of the ultimate facts of life, uninformed of the noble path leading to deliverance free from all miseries, but only befooled by their own self-conceived intellects. Following that, states are termed as ‘craving for existences’ (渴愛) because they belong to the intense appetites for renewed desires and enjoyments - an insatiable thirst for their regenerated existences.

The *Bhavadiṭṭhi* dyad introduces the ‘theories of becoming-of’ (有見) which signifies the belief of the continuance of existence, or soul (*jīva*), as in the case of the views of the dissident schools. The opposite is the ‘disbelief in continuance’ (無見). The *Sassatadiṭṭhi* dyad refers to the notion of ‘eternalism’ (常見), that this soul, this world, is eternal and imperishable. But, as we all know, that this earth and even the entire universe, will one day in the coming times approaching to an end and a whole new cycle begins thenceforth. The opposite, extremism, is the ‘theories of annihilation’ (斷見), believing that life as well as other existing phenomena will one day cease, becoming extinct and be dissolved altogether. This supposition had dismissed the theory of birth and *kamma*, *dhamma* of the ‘Dependent Origination’²⁰, and ruled out the

²⁰ SN 12. *Nidāna Samyutta*, the text described the *Paṭiccasamuppāda* as having 12 components (commonly called the Twelve *Nidānas*; the Law of Dependent Origination; Dependent Co-Arising; Theory of the Casual Genesis; or Theory of the Cause and Effect), namely: (1) ignorance (*avijjā*, ‘無明’); (2) volition (*saṅkhārā*, ‘行’); (3) consciousness (*viññāṇa*, ‘識’); (4) names and forms, which is, the Mind and Body

perpetual harmonised interdependency of all things. In *Antavādiṭṭhi* dyad, the states about the beliefs that the power of God is limitless, that the universe is endless, that this soul is ceaseless, are some of the examples of the ‘Infinite Theory’ (無邊見). The opposite is the ‘Finite Theory’ (邊見) that all states contain their own limits and ultimate ends. In the *Pubbantānudiṭṭhi* dyad, it mentions the ‘theories of origins’ (前際見) and the ‘theories of hereafter’ (後際見), which are states of what are known out of the past occurring and states of what are presupposed and speculated of the future.

The *Hiri*-*Ottappa* dyad describes *Hiri* (慚) as states which are ‘shame’, and describes *Ottappa* (愧) as states which are ‘conscience or dreadful of moral remorse’. *Ahirika* refers to states which are unashamed of doing the disgraceful things, and are not in the least wary of being blamed, is termed as ‘unshameful’ (無慚). *Anottappa* refers to states whereby a person who do not carry out deed consciously as what one ought to do, and feeling no sense of guilt, or do not carry through with the anticipated carefulness and responsibility, is termed as ‘unconscientious’ (無愧). In the *Dovacassatā* dyad, it mentions states which are the ‘gratification of contumacy’ (頑拒), characteristic of an ill-natured person who shows disposition of obstinate disobedience and who favours surly speeches and conducts. *Pāpamittatā* refers to the ‘wicked companionship’ (惡友) such as instances of friends who frequently introduced or influenced the person with those immoral or inappropriate ideas and things, and those friends who are the unbelievers of the Buddha and his teachings. In *Sovacassatā* dyad, *Sovacassatā* (溫和文雅) means the states of ‘suaveness’, or the qualities which include such gracious acts of mannerism, gentleness, elegant appearance and speech; including being acquiescent to admonitions and rightful reprimands. *Kalyāṇamittatā* (善友) refers to ‘good companionship’, being a group of good-minded people with whom this person chooses to always associate with, including such people who are the believers and earnest practitioners of the Buddha’s teachings; those who are unwavering believers of the

(*nāma-rūpa*, ‘名色’); (5) the six sense-organs (*saṭayatana*, ‘六處’); (6) contact (*phassa*, ‘觸’); (7) feeling (*vedanā*, ‘受’); (8) craving (*tanhā*, ‘愛’); (9) grasping or clinging (*upādāna*, ‘取’); (10) becoming of existence (*bhava*, ‘有’); (11) rebirth (*jāti*, ‘生’); (12) aging and death (*jarāmarana*, ‘老死’) signifying impermanence. In this sequence of order, the preceding situation becomes the condition (緣) for the arising and extinction of the subsequent situation. The cycle of rebirth and death in this way continues endlessly.

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kamma of their own consequences of deeds and thoughts; those who maintain a constant level of consciousness through insight and critical discernment of their every moves and thoughts; those who demonstrate in themselves a strong sense of virtues, ethics and morality; and those who renounce all temporal temptations and never for once cease to accumulate the inner wisdom and spiritual accomplishment. The Āpattikusalatā (入罪善巧) dyad describes states relating to the proficiency in dealing with the monastic members who are contravening the disciplinary rules according to *Vinaya*. The Āpattivuṭṭhānakusalatā (出罪善巧) dyad refers to the proficient skills regarding the conditions and the re-qualification procedures of restoring the monastic *saṅghā* members from breach of the rules that they had committed. The Samāpattikusalatā (入定善巧) dyad refers to states corresponding to the proficiency in sustaining concentration and inner states of absorption called *jhāna*. There are five *jhāna* factors which are to be eradicated one at a time from the 1st to the 5th absorption. The Samāpattivuṭṭhānakusalatā (出定善巧) dyad refers to states of adeptness and easefulness of the person in recovering or emerging from those kinds of sustained mental absorption.

The next three groups of (i) *Dhātukusalata* dyad, (ii) *Āyatankusalata* dyad, and (iii) *Thānakusalata* dyad, deal with the 18 Elements¹⁰¹ and the 12 sensual spheres. Respectively, the three describe: (i) states which are the ‘proficiency in the knowledge of the eighteen elements’ (界善巧), and states which are the ‘proficiency as to the contemplation and skilful application of the eighteen elements’ (作意善巧); (ii) states which are the ‘proficiency in the field of the 12 sensual spheres’ (處善巧), and states which are the ‘proficiency in the twelve-fold causal genesis’²⁰ (緣起善巧); (iii) states which are the ‘proficiency in affirming the causes of events or occasions’ in a given conjuncture (導因善巧); states which are ‘proficiency in discerning the non-causes of events or occasions’ in a given conjuncture, (非導因善巧). These three pairs will be dealt with in greater detail in Chapter 5 as they involve the constellations of the 89 *Cittas*, 52 *Cetasikas*, Corporeality, and the unconditioned Element (*Nibbāna*) which will be covered in the next three Chapters.

In *Ajjava* dyad, *Ajjava* (質直) refers to states termed as ‘Uprightness’, which denotes the person’s personality as one without deflexion, deceitfulness, depravity, and all the attributes of corruptness, or rather such characters that are honest, ethical, moral, conscientious and responsible. *Maddavo* (柔和) refers to states which are ‘Meekness’, the

qualities appertaining to gentleness, mildness, but whom are tolerant and submissive in nature. In *Khanti dyad*, *Khanti* (堪忍) refers to states which are ‘forbearance’, which means one is having the qualities of constantly exerting self-restraint and patience, and also having the ability to endure sufferings. *Soracca* (可樂), derived from *sorata* (*su + rata*), literally means ‘gentle, kind, humble, self-restrained’ according to PTS. Its meaning is also close to ‘well-loving, delightful, rejoicing, pleasing, that which gladdens’ in the virtuous context. It refers to states which are ‘delightfulness’. In *Sākhalya dyad*, *Sākhalya* (和順) refers to states which are the ‘amiability’, is referring to the speech and conduct that are not impolite, abusive, disrespectful, disagreeably harsh, irritating, grating, but which are urbane, gladden and pleasant. *Paṭisanthā* (承迎) describes states termed as ‘courtesy’ which also exhibit such well-liked qualities of hospitality, considerateness, friendliness, kindness, generousness. *Indriyesu Aguttadvāra* (不護根門) dyad literally means states termed as ‘unguarded as to the doors of sense-faculties’, which essentially means a person not exercising restraint from pleasurable desires over the six sense organs. To illustrate an example here, when one becoming increasingly covetous of an object, feeling dejected or overwhelmed at hearing a bad news, relishing perfume fragrance, feast on the palatable tastes, wallow in tactile tangibles, one is thereby so enchanted without complete control over his sense-faculties, is what is termed as ‘doors of faculties unguarded or untended’. *Bhojane Amattaññutā* (食不知量) refers to states which are the ‘immoderation in one’s diet’, one who does not exercise the measure of accepting or the partaking of food, is also called ‘intemperance as to food’.

In the *Sati-Sampajañña* dyad, *Sati* (正念) means states which are ‘full mindfulness’, which essentially, according to the Four Foundations of Mindfulness²¹ in the suttas, can be explained as keeping the constant awareness, a clear and complete understanding of impermanence as to: the body that is only the mortal flesh and impure; the sensation and feeling that are invariably accompanied by disappointment and suffering in the end; the mind that is forever capricious and freely subject to the whimsicality of thoughts; the dhamma which is only a function of the changing conditions and causes for which it thus do not exist definitely and absolutely. Hence through the diligent and consistant cultivation of

²¹ DN 22: *Mahasatipaṭṭhāna Sutta*; MN 10: *Satipaṭṭhāna Sutta*; SN 47.35 *Satipaṭṭhāna Samyutta*: *Sata Sutta* (short verses). *Satipaṭṭhāna Sutta* interprets them slightly different from those of the *Mahasatipaṭṭhāna Sutta*.

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these four applications of mindfulness, the person will eventually eradicate all greed that are the wrong views, craving and clingings; remove hatred and aversion; remove all doubt and restlessness—which are purely subjects of the Mind and Corporeality. *Sampajañña* (正知) means states which are the ‘thorough comprehension through wisdom’. It must be made clear that the word *paññā* (wisdom) has no best-fit equivalent of the European lexicon, for the word *paññā* throughout the many scriptures had been said by the Buddha in different places and times, to best correspond with the varying circumstances and needs of the audience, but nevertheless, with a common aim of delivering comprehension, relief and deliverance. In general, Wisdom or *paññā*, is an intellectual process of accumulated knowledge, erudition, and the ability to apply such knowledge and experience with an unmistakable insight and easefulness. *Sampajañña*, in connection with having the ‘full mindfulness’, can be explained as: the person’s constant full awareness, clear and thorough understanding of the meaning of impermanence, through his every single motions and reactions, in all the daily activities, whether be it bodily actions, spoken words, or thoughts, that are made in response to every sense-objects that are impinging on the six sense-bases, consistently observing from moment to moment, that how each feeling arises, wandering, passes away or re-arises, and thus comprehend them fully, scrutinizing with reference to a set of principle dhamma of realities and truths, so that nothing is left unascertained and unknown. Another condensed yet rather concise definition of *sampajañña* in the *Dhammasaṅgaṇī* commentary is: one who understands impermanence in a right way (including all sufferings and egolessness), has wisdom²² (*sampajano* is the adjective of *sampajañña*). Further explanation of the *Sati-Sampajañña* pair can be referred to in Chapter 5. The opposite of the two states are ‘unmindfulness’ (失念) and ‘non-comprehension that is devoid of wisdom’ (非正知).

The *Paṭisaṅkhānabala* (思擇力) dyad refer to states which are the ‘power of reflection’, which mean the ability with the sustained contemplation in the thought process. *Bhāvanābala* (修習力) refers to states which are the ‘power of mental cultivation’, which means the pursuing and further development, proliferation of the good states, and attainment of the higher intellect. In the *Samatha-Vipassanā* dyad, *Samatha* (止) refer to states which are the ‘tranquility or calmness’,

²² DhSA 16, *Kamavacarakusala-bhajamiyam*: *Samma pakarehi aniccadīni janatī ti sampajaññam*.

which carries such meanings as solid calmness; unwavering concentration of mind with the right focus; unperturbed mental procedure; or the power of composedness of the sense-bases. *Vipassanā* (觀) at this outset can be briefly explained as states which are the intuitive insights involving a clear awareness and comprehensive understanding of all the bodily and mental phenomena as well as all that is the material phenomena, in regard to the three characteristics of existence (無常, 苦空, 無我), namely, impermanence (*anicca*), suffering (*dukkha*) and non-substantiality or ‘no-self’ (*anatta*). *Samatha-Vipassanā* will be elaborated more in Chapter Five. *Samathanimitta* (止相) refers to states which are termed ‘the sign of tranquility’, indicating as the overall mark of composedness and calmness of the body and mind. *Paggāhanimitta* (策勵) refers to states which are termed ‘the sign of exertion’, indicating as the mark of energy, endeavour, or effort. *Avikkhepa* (不散亂) refers to states which are unperturbed, not being distracted, composed, and balanced.

Here I will explain on the *Sīla* and the *Ditṭhi Visuddhi* dyads. *Sīlavipatti* (缺戒) refers to states which are termed ‘morals depravity’ indicate a non-restraint or failure in the practice of the moral values, and failure to perform the *vinaya* precepts in the case of monastics members, which in either circumstances, leads to vitiating personality and disgrace. *Ditṭhivipatti* (缺見) refers to states which are termed ‘depravity in views’, which means views of speculation that are unsubstantiated, erroneous, and theories of fallacy which are not in conformance with the orthodoxy of Buddhist canonical texts. *Sīlasampadā* (具戒) refers to states which are associated with the ‘perfection of morality’ because of the high standard of the person who performs good deeds, and perfect morality and virtues. *Ditṭhisampadā* (具見) or states termed ‘perfection of views’ because of the accumulated knowledge, learned experiences and erudition, of what is called wisdom which gives the wise visions. *Sīlavisuddhi* (淨戒) or states termed ‘purity of morals’ because the practice of the morality and virtues have now come to an extraordinary stage of purity. *Ditṭhivisuddhi* (淨見) or states termed ‘purity of views’ because of the right visions and clearer insights which have allowed the person to attain a higher levels of purity leading to blissful deliverance.

In the *Samvego* dyad, states termed as ‘agitation’ because of the existing anxiety over such causes for worry (於煩厭處厭). State which, in this connection, is termed as the ‘endeavour appropriate to that agitation’ relates to making the appropriate attempts and efforts in

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response to the anxiety that arose out of those genuine causes for the worry (煩厭者之如理勤勵). In *Asantuṭṭhitā* dyad, states termed as ‘insatiability over cultivation of good states’ (於善法不喜足) because of the insatiable appetite for the good or wholesome dhamma. States termed as ‘relentless in effort’ (於勤勵不被遮止), being on account of the person’s unflagging effort and persevere in the path of attaining enlightenment. The *Vijjā-Vimutti* dyads describe states of ‘knowledge’ (*Vijjā*; ‘明智’) which herein refer to the ‘higher knowledge’ or the ultimate wisdom which are of three types¹¹⁶; and states which are ‘liberation’ (*Vimutti*; ‘解脫’) which mean being destitute of all attachments and mental defilements, and thus it is ‘emancipated’ and achieve deliverance. In the dyad of *Khayeñāṇa* and *Anuppādeñāṇa*, *Khayeñāṇa* describes states which are the knowledge of the noble path which makes the ‘cessation’ of all defilements (*Khayeñāṇa*; ‘盡智’); and *Anuppādeñāṇa* describes states which are the ultimate knowledge which can cause ‘entire extermination’ of all defilements (*Anuppādeñāṇa*; ‘無生智’) by virtue of wisdom of the fruition path of the Arahantship. Here ends the brief explanation of all the triads and dyads of the *Mātikā*.

CHAPTER 2 (*CITTUPPĀDA*) THE RISING OF CONSCIOUSNESS

The 89 States of Consciousness At a Glance

Base on the categories of the triad and dyad in the Abhidhamma *Mātikā* by way of the three ethical methods (wholesome, unwholesome, and indeterminate), the *Dhammasaṅgaṇī* organises the classifications of consciousness by sub-dividing into the four spheres of existence. In the analysis by type, the constituents of consciousness are made up of 21 wholesome states, 12 unwholesome states, 36 indeterminate resultants, and 20 indeterminate functionals thereof, altogether constitute the 89 cittas. For simplification, Table 2.1 below numerically summarises the 89 classes of consciousness²³. To facilitate easier reference, I further summarised them by type in Table 2.2. The detailed constituents of all the classes can be referred to the table in Appendix II.

²³ Table 2.1, 2.2, are the condensed outlines modified from the table in Nandamālābhivāmsa's 'Fundamental Abhidhamma' (Myanmar: Sagaing Hills, 1997) p.23.

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Table 2.1: Summary of the 89 States of Consciousness

Types Sphere	Indeterminate States (abyākata) (無記心)				
	Good or Wholesome States (kusalacittāni) (善心)	Bad or Unwholesome States (akusalacittāni) (不善心)	Resultants (vipākacittāni) (異熟無記心)	Functionals (kiryācittāni) (唯作無記心)	
Sensuous Sphere (Kāmāvacara) (欲界)	8	12	23	11	54
Fine-Material Sphere (Rūpāvacara) (色界)	5		5	5	15
Immaterial Sphere (Arūpāvacara) (無色界)	4		4	4	12
Transcendent al Sphere (Lokuttara) (出世間)	4		4		8
Total:	21	12	36	20	89

Table 2.2: The 89 states of consciousness summarised by Planes and Types.

Summarised Numbers of Consciousness			
The Sensual-Sphere (total 54)	12 Unwholesomes: Greed-Based (8) Aversion-Based (2) Delusion-Based (2)	24 Beautifuls ²⁴ : Wholesomes (8) Resultants (8) Functionals (8)	18 Non-Root's: Wholesome-Resultants (8) Unwholesome-Resultants (7) Functionals (3)
The Fine-Material-Sphere (total 15)	Wholesomes (5) Resultants (5) Functionals (5)		
The Immaterial-Sphere (total 12)	Wholesomes (4) Resultants (4) Functionals (4)		
The Supramundane-Sphere (total 8)	Transcendental Development Paths (4) Transcendental Noble Fruits (4)		

An important fundamental of consciousness as we shall explore in this subject content is that, consciousness cannot arise by itself alone, but is accompanied together by the different mental factors, as well as by material phenomena through the cognition of objects. In another words, the dynamic nature of consciousness is really a series of momentary mental acts of very short-lived consciousness, rapidly and constantly changing, are collaboratively the interconnected acts of cognizance. Because the discrete mental occurrences of the varied types are happening in such a rapid succession, ordinary people simply will not be able to understand such subtlety of mind without having some knowledge of the Abhidhamma analysis of consciousness and mental factors.

²⁴ Excluding those cittas which are unwholesome and without *Hetu* (rootless), the rest are called 'Beautiful', including certainly the 15 cittas of the *rūpāvacara*, 12 of the *arūpāvacara*, and 8 of the *lokuttara*. Thus, the 'Beautiful' cittas are 59 in all (or 91 in broad total, i.e. $121 - 12 - 18 = 91$). Cf. Narada Maha Thera, *A Manual of Abhidhamma...* (Malaysia: BMS, 1956) p.55.

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As delineated in Table 2.1, there are four planes of consciousness – the sense-sphere, the fine-material sphere, the immaterial sphere, and the transcendental sphere. The first three are mundane. The fourth plane is the supra-mundane consciousness ascribed to its unconditioned element, *Nibbāna*. The four planes of existence are realms or worlds where all beings are reborn into. Consciousness of a particular sphere is not confined exclusively to that particular plane, but they may also arise in other planes of existence. However, in the case of kammically-active unwholesome consciousness which accumulates *kamma*, and also whenever a rebirth opportunity is possible, the being will tend to gain a new life in the same plane of existence. What this tells us is that the consciousness of an ordinary people of a particular sphere, ‘frequent’ or tend to move about in their corresponding planes of existence rather than in other planes. The 25 types of the wholesome and unwholesome consciousness (*kāmāvacara* 12 unwholesomes, *kāmāvacara* 8 wholesomes, and *rūpāvacara* 5 wholesomes) are *kamma*-bound at every moment in one’s lifetime.

In the Sensuous Sphere consciousness (*kāmāvacaracitta*), it carries the characteristics of the craving for sensual pleasures (known as the subjective sensuality), and the five external sensuous objects, namely sights, sounds, odours, tastes, and tangibles (known as the objective sensuousness)²⁵. All beings, spirits, and six sensuous heavens, exist in this sphere. The Fine-Material Sphere consciousness (*rūpāvacaracitta*) relates to the plane of existence pertaining to the composed states of meditative tranquility called the *rūpajjhāna*, which essentially is an attainment in meditative practice (by concentrating initially on a form object (*rūpa*) as the meditation developed). Hence the word *rūpajjhāna* is derived. The Immaterial Sphere consciousness (*arūpāvacaracitta*) refers to the meditative states in which one has dispensed with focusing concentration on material form but instead one adopts the incorporeal states as meditative focus. Hence it derived the word, *arūpajjhānas* – immaterial absorptions. The Supra-Mundane Sphere of consciousness (*lokuttaracitta*) transcends the three mundane spheres (which contain all the conditioned physical and mental phenomena) by virtue of its unconditioned and ultimate element, *nibbāna*.

²⁵ By ‘*Kāma*’ (sensuality), it also refers to the four states of misery (*Apāya*) as the worlds of animals, ghosts, demons, and hell; human abode (*Manussaloka*); the six celestial realms (*Devaloka*) – the eleven kinds of sentient existence. Cf. Narada Maha Thera, *A Manual of Abhidhamma: Being Abhidhammattha-Saṅgaha of Bhadanta Anuruddhācariy* (Malaysia: Buddhist Missionary Society, 1956) p.25.

The 15 *rūpāvacara cittas* and the 12 *arūpāvacara cittas* are sometimes collectively known as the 27 *Mahaggata Cittas*²⁶. The 54 *kāmāvacara cittas* and the 27 *mahaggata cittas* are also collectively known as 81 *Lokiya Cittas*²⁷. *Lokiya* means mundane, relating to consciousness which are associated with the three mundane spheres. These 81 *Lokiya Cittas* together with the 8 *lokuttara cittas* make up the 89 cittas.

With respect to its nature (*jāti*), consciousness is classified into four kinds—good (wholesome), bad (unwholesome), resultant, and functional. Let's understand the relationship between them. Good states of consciousness (*kusalacittāni*) are consciousness which are accompanied by the wholesome passions – that forsakes three roots source of all wickedness (greed, hatred, and delusion) but embracing generosity, compassion, loving-kindness, and wisdom. Herein the word *Kusala* means ‘of good health’ (*ārogya*), ‘faultless’ (*anavajja*), ‘productive of happy results’ (*sukha vipāka*). Bad states of consciousness (*akusalacittāni*) are consciousness attribute to one or another of the three unwholesome roots which are greed, hatred, and delusion. The third category of consciousness is regarded as ‘indeterminate’ (*abyākata*; ‘無記’) because it is neither wholesome nor unwholesome dhamma but comprises the matured results or *kamma* of the wholesome and unwholesome dhamma from the four spheres of existence, and which essentially are the aggregates of feeling, perception, volition activities, and consciousness²⁸. Hence it derived its name as ‘resultants’ (*vipāka*; ‘異熟’). *Kamma*, herein being purely a volitional activity, transformed into the varied consciousness which are specific to this category, or, essentially are consciousness experiencing the ripening of *kamma*. The fourth category of consciousness is also termed ‘indeterminate’ or *abyākata*, because it comprises consciousness that is neither *kamma*

²⁶ ‘*Mahaggata*’, literally means ‘grown great’, or is interpreted as ‘developed and noble’. Therefore *Mahaggata citta* means the state of developed consciousness attained in the fine-material and the immaterial absorptions. Cf. Nyanaponika Thera. *Buddhist Dictionary: Manual of Buddhist Terms & Doctrines* (Kandy: BPS, 1980) p.179.

²⁷ The 81 *Lokiya Cittas*: the overall consciousness of the 3 mundane spheres which are the 54 consciousness of the sensuous sphere, and the 27 *mahaggata cittas* (composed of the 15 fine-material-sphere consciousness and the 12 immaterial-sphere consciousness). Refer to Table 2.1.

²⁸ DhS par. 991: *Kusalākusalānaṃ dhammānaṃ vipākā kāmāvacarā, rūpāvacarā, arūpāvacarā, apariyāpannā; vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho...*

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itself nor is a *kamma*-resultant, neither it is wholesome nor unwholesome—thus is a non-causative action-thought. The mental activity here is kammically indeterminate because the action-thought is casually ineffective of *kamma*, and is being called ‘functional’ (*kiriya*; ‘唯作’)²⁹. Literally, *kiriya* means action. All Corporeality are all indeterminate states, as well as *Nibbāna* but in the unconditioned sense.

Looking by way of the planes of existence from Table 2.1, firstly in the sensuous sphere of individuals, there are 8 classes of good state, 12 classes of bad or unwholesome state, 23 indeterminate states on the resultants, and 11 indeterminably inoperative states on the functionals. Next, in the fine-material sphere, there are 5 good states, 5 indeterminate resultants thereof, and 5 corresponding functionals. Next follows by the immaterial sphere, in which there are 4 good states, 4 indeterminate resultants thereof, and 4 corresponding functionals. These three spheres are being categorised as mundane in which the rebirth of all beings occurred as a consequence of their own kammic results. Lastly in the transcendental or supra-mundane sphere, there are 4 good states, and 4 indeterminate resultants thereof. Altogether, they make up the typical 89 classes of our consciousness.

Looking vertically from Table 2.1 (i.e. by type), spanning the four spheres, there are altogether 21 wholesome states, 12 unwholesome states, 36 indeterminate resultants thereof, and 20 corresponding indeterminate functionals. Altogether they make up the 89 cittas. I shall explain each of the four planes of existence in the following sections.

²⁹ DhS par. 583. The text gives a thorough definition of the *abyākata dhamma* as: ... states which are neither wholesome nor unwholesome nor resultants but are the non-causative actions; all that is Corporeality; the unconditioned element (*Nibbāna*).

The Sensuous-Sphere States of Consciousness (*Kāmāvacaracittāni*)

Table 2.3.1: The 54 states of consciousness along the sense-sphere plane of existence

	Wholesome States (8)	Unwholesome States (12)
	<u>8 sense-sphere wholesome, beautiful, root-condition cittas</u> (有因欲界善心) (<i>mahākusala-sobhana-sahetukacittāni</i>):	<u>12 sense-sphere unwholesome cittas,</u> (欲界不善心) (<i>akusalacittāni</i>):
S	(1) Accompanied by joy, associated with knowledge, unprompted.	<u>8 greed-rooted cittas</u> (<i>lobhamūlacittāni</i>):
E	(2) Accompanied by joy, associated with knowledge, prompted by another.	(9) Accompanied by joy, associated with fallacy, unprompted.
N	(3) Accompanied by joy, dissociated from knowledge, unprompted.	(10) Accompanied by joy, associated with fallacy, prompted by another.
S	(4) Accompanied by joy, dissociated from knowledge, prompted by another.	(11) Accompanied by joy, dissociated from fallacy, unprompted.
U	(5) Accompanied by equanimity, associated with knowledge, unprompted.	(12) Accompanied by joy, dissociated from fallacy, prompted by another.
O	(6) Accompanied by equanimity, associated with knowledge, prompted by another.	(13) Accompanied by equanimity, associated with fallacy, unprompted.
U	(7) Accompanied by equanimity, dissociated from knowledge, unprompted.	(14) Accompanied by equanimity, associated with fallacy, prompted by another.
S	(8) Accompanied by equanimity, dissociated from knowledge, prompted by another.	(15) Accompanied by equanimity, dissociated from fallacy, unprompted.
		(16) Accompanied by equanimity, dissociated from fallacy, prompted by another.

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S	<u>2 hatred-rooted cittas</u> <u>(dosamūlacittāni):</u> (17)Accompanied by displeasure, associated with aversion (<i>paṭigha</i>), unprompted.
P	(18)Accompanied by displeasure, associated with aversion (<i>paṭigha</i>), prompted.
H	
E	
R	<u>2 delusion-rooted cittas</u> <u>(mohamūlacittāni):</u>
E	(19)Accompanied by equanimity, associated with doubt.
	(20)Accompanied by equanimity, associated with restlessness.

In the sensuous-sphere plane of existence, there are twenty of ‘Wholesomes’ and ‘Unwholesomes’, twenty-three ‘Resultants’, eleven ‘Functionals’—54 consciousness in total.

Table 2.3.1 shows the eight classes of wholesome consciousness as ‘beautiful, with root-condition’. The eight classes are dichotomised base on three principles. The first is the concomitant feeling in the four cases of joyful feeling (*somanassa*), and the four cases of equanimity (*upekkhā*), often accompanied by disinterestedness, or state of neutrality in the sense of impartiality and not taking preference. The second principle is based on the presence or absence of knowledge; the third is whether the consciousness is unprompted or prompted. By ‘associated with knowledge’ (*ñāṇasampayutta*), it means to comprehend things as they are in a non-delusive manner as one who has already acquainted with the mental factors of wisdom. Herein, *ñāṇa* is synonymous with wisdom, or the knowledge about all the right and wrong causes, implications, and conclusions. By ‘dissociated from knowledge’ (*ñāṇavippayutta*), it means having consciousness destitute of such comprehension of the wisdom, but it does not necessarily means also having ignorance (*avijjā*) or delusion (*moha*). ‘Unprompted’ refers to acts of consciousness, arising not because one has performed such deed in the past or for whatsoever reasons, but rather because one acts out of the spur of the moment without any enticing factors. ‘Prompted’ refers to acts of consciousness which is not

performed out of spontaneity but rather is acting under the influence of inducement either from within or externally. These eight classes of consciousness are ‘with-roots’ (有因) or *sahetuka* (*hetu* q.v.) because they have the root-conditioned concomitants³⁰. Root or *Hetu* (因) can be explained as a ‘stabilising factor’ in a particular consciousness. Cittas that have roots are comparatively stronger than those non-root consciousness. When a consciousness is termed as *ahetuka* or ‘rootless’, that means the consciousness is devoid of the concomitant causal conditions. In other words, non-root consciousness (無因) do not contain the three unwholesome roots nor do they contain the concomitant good roots (non-greed, non-hatred, and non-delusion), but they can either be wholesome or indeterminate (see Table 2.2). Consciousness which are rootless are unstable, weak and passive. These eight classes of consciousness are also termed as beautiful (*sobhana*) because they are connected with the wholesome roots and yield acts of good and right qualities. Beautiful consciousness excludes the 12 classes of unwholesome consciousness, as well as those non-root’s 18 classes (see Table 2.2 and Appendix II). With the above explanations, the 8 classes of consciousness thus can be comprehended easily.

There are 12 unwholesome consciousness in sense-sphere, which are divided into greed-, hatred-, and delusion-based. The *Dhammasaṅgani* text gives a very extensive definition and explanation of what constitutes the three root causes of unwholesomeness—greed³¹, hatred³², and

³⁰ *Hetu* means ‘root’ or ‘causal condition’. The frequently used phrase in suttas—‘*ko hetu ko paccayo*’—means ‘what cause, what reason’, Abhidhamma differentiated between the two specifically. *Paccaya* is an aiding condition (缘) like sunlight, water, etc. to the root of a tree (*hetu*) (因).

³¹ These are ‘Greed’: that all are arising in the mind or in action, including all kinds of attachments, longing, clinging, infatuation, conditional love, delight, seduced towards existing and new existences, insatiable desires, fawning, wily and crafty, gloating, enticing others to vice, inflict evils and sufferings, covetous of and entangle in sense-objects, hankering after pleasant companionships and intimate relationships, lust, favourable regard, craving (for wealth, offspring, sensual pleasures, happiness, good life, etc.), assertiveness, concealing the truths, the ‘raging current’ and ‘yoke’ of existences ... Cf. DhS par. 1065.

³² The text describes ‘Hatred’ as: essentially, holding animosity towards something being disadvantageous to oneself, or to others to whom one loves and esteems, or to whom one has no distinct relationship, whether that act has been done in the past, in the making, or will be happening, or simply is hatred that arises without any cause. Hatred also includes hostility, antagonism, indignation, anger, prone to getting annoyed, dislike, unfriendliness, rudeness, resentment, opposition, moody temperament;

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delusion³³ (or bewilderment). I summarise the essence of the meanings in the footnotes. In Abhidhamma, greed (*lobha*) and hatred (*dosa*) are mutually exclusive, that is, the two cittas can not coexist. However, anger and hatred commonly arise as a result of greed when the objectives are not met with. Delusion (*moha*) can exist in every states of these unwholesome consciousness, and delusion can also arise without the accompaniment of greed and hatred, as well as delusion becoming a precursor leading to the happenings of greed and hatred. In this category, there are eight consciousness rooted in greed which are dichotomised base on three principles. The first principle is the concomitant feeling whether it is of joy or equanimity; the second is based on the presence or absence of fallacy or heretical views; the third is of whether it is unprompted or prompted. The permutations are the same as in the aforesaid eight classes of wholesome consciousness, except that here the consciousness are associated with fallacy instead of with knowledge. *Ditṭhi* means ‘view’ and is herein understood to refer as wrong view or fallacy. Prompted or unprompted act is according to whether it arises out of original spontaneity or inducement. There are two hatred-rooted consciousness which are dichotomised base on three principles, namely displeasure, associated with aversion, and whether it is unprompted or prompted. ‘Unpleasant’ feeling (*domanassa*) refers to unpleasant mental feeling that follows hatred. Why the word ‘aversion’ (*paṭigha*) has being used instead of ‘hatred’, is because aversion includes all kinds of hatred from frenzied outrage down to annoyance, to even the slightest of the inconspicuous irritations. The last is the class of consciousness that is delusion-rooted, and is dichotomised base on two principles – accompanied by equanimity, and whether it is associated with doubt or restlessness. Equanimity (*upekkhā*), being disinterestedness from temporal attachments, has the

whether they are of susceptibility or a propensity, or of raging intensity to even the slightest irritation ... Cf. DhS par. 1066.

³³ The text defines ‘Delusion’ as: in gist, the ignorance of sufferings (*dukkha*) as to the root causes and methodical practice that would lead to the cessation of all sufferings; ignorance of the learned past existences and the future requirements; ignorance of the universal Theory of Cause and Effect, also called the Theory of Dependent Origination (*paṭiccasamuppāda*). Ignorance happens as a result of incomprehension, lack of penetrative or incomplete understanding, and misapprehension as to the Four Noble Truths and the ultimate realities; inability to reflect correctly; inability to distinguish between what is right and wrong as to morality and the Truth, that which dispossess the person of the purity of mind; inability to properly discern and become aware of own foolishness; uninformed of the barriers to bewilderment which us the root cause of all unwholesomeness. Cf. DhS par. 1067.

attributes of neutrality, impartiality, and a balanced state of mind. Doubts (*vicikicchā*) is a form of hindrance, refers to the perplexity in the thinking. Doubts deny a person of unerring answers or truth, and which leads to varying degree of skepticism and indecision. *Uddhacca* means ‘restlessness’ or as explained in *Atthāsalini*: ‘disquietude, mental distraction or confusion’. The factor of restlessness can exist independently, or coexists with the rest of the unwholesome consciousness but in such cases not as the predominant factor.

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Table 2.3.2: The 54 states of consciousness along the sense-sphere plane of existence (Continued).

Indeterminate Resultants (23)	
	<u>8 wholesome, non-root resultant cittas</u> <u>(無因善異熟心)</u> <u>(ahetuka-kusala-vipākacittāni):</u> (21) Eye-consciousness accompanied by equanimity. (22) Ear-consciousness accompanied by equanimity. (23) Nose-consciousness accompanied by equanimity. (24) Tongue-consciousness accompanied by equanimity. (25) Body-consciousness accompanied by pleasure. (26) Receiving-consciousness accompanied by equanimity. (27) Investigating-consciousness accompanied by joy. (28) Investigating-consciousness accompanied by equanimity. <u>8 wholesome, beautiful, with-root resultant cittas</u> <u>(有因善異熟心)</u> <u>(mahā sahetuka-sobhana-kusala-vipākacittāni):</u> (29) Accompanied by joy, associated with knowledge, unprompted. (30) Accompanied by joy, associated with knowledge, prompted by another. (31) Accompanied by joy, dissociated from knowledge, unprompted.
S	(32) Accompanied by joy, dissociated from knowledge, prompted by another.
E	(33) Accompanied by equanimity, associated with knowledge, unprompted.
N	(34) Accompanied by equanimity, associated with knowledge, prompted by another.
S	(35) Accompanied by equanimity, dissociated from knowledge, unprompted.
U	(36) Accompanied by equanimity, dissociated from knowledge, prompted by another.
O	
U	
S	
P	
H	
E	
R	
E	<u>7 unwholesome, non-root resultant cittas</u> <u>(無因不善異熟心)</u> <u>(ahetuka-akusala-vipākacittāni):</u> (37) Eye-consciousness accompanied by equanimity (38) Ear-consciousness accompanied by equanimity (39) Nose-consciousness accompanied by equanimity. (40) tongue-consciousness accompanied by equanimity. (41) Body-consciousness accompanied by pain. (42) Receiving-consciousness accompanied by equanimity. (43) Investigating-consciousness accompanied by equanimity.

In Table 2.3.2, the twenty-three indeterminate resultants of the sensuous sphere are divided into wholesome and unwholesome cittas. The indeterminate wholesome cittas are subdivided into eight ‘wholesome, beautiful, with-root’ cittas, and eight ‘wholesome, non-root’ cittas. The seven indeterminate unwholesome cittas are non-roots. The word ‘unwholesome’ resultants here means that they are the resultants produced by unwholesome *kamma* (the past experience of immoralities), herein kammically indeterminate, and not because the resultants are naturally unwholesome.

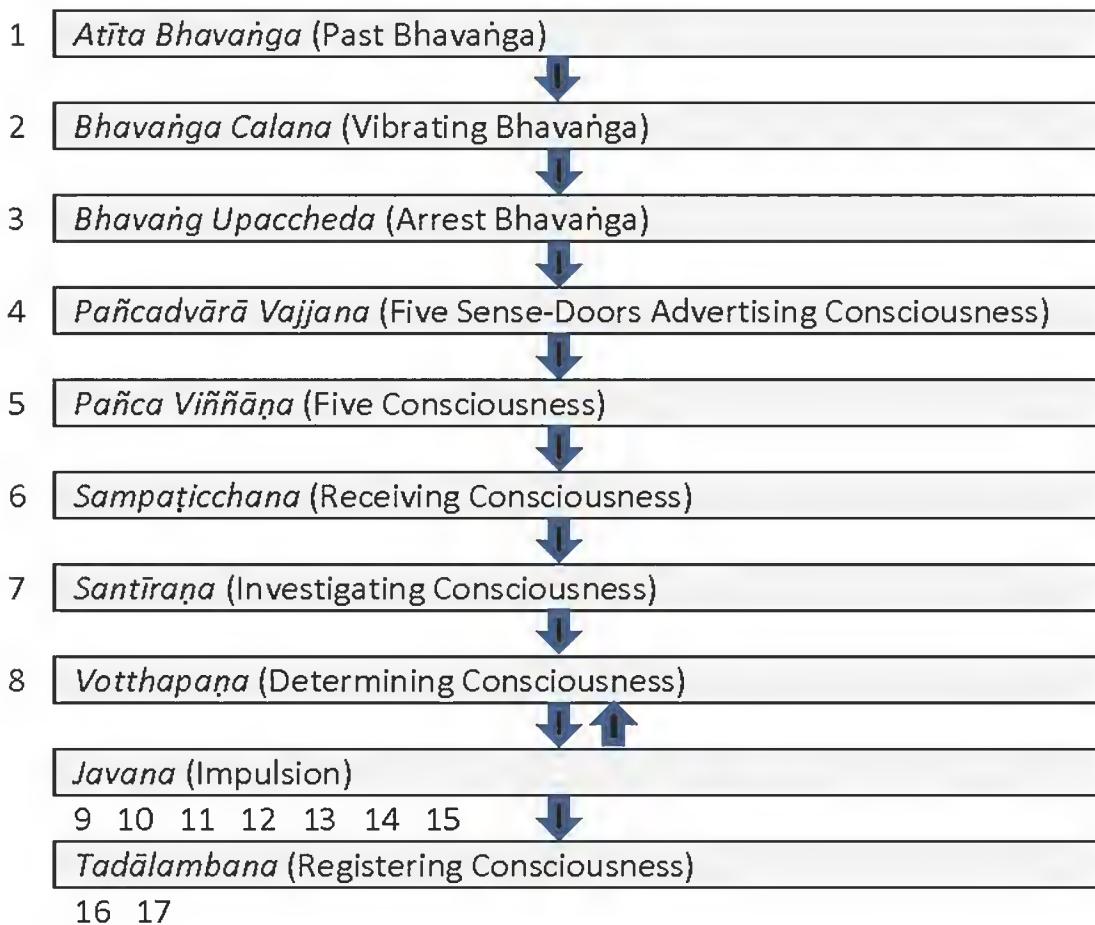
Seeing in Table 2.3.2, there are five types of consciousness arising from sense-objects cognition—the cognition from seeing, hearing, smelling, tongue tasting, and feel tangibles—which are included in both the wholesome resultants and the unwholesome resultants. What then are the differences between these two groups? For the five sensuous wholesome-resultants consciousness, they arise as a result of the objects impinging on the five faculties – objects which are either moderately desirable (*ittha*) or extremely desirable (*ati-ittha*). In contrast, the five sensuous unwholesome-resultants consciousness arise in regard to undesirable or unpleasant objects (*anittha*). In both two groups, the first four sense-consciousness types are similarly accompanied by non-preferential equanimity, but the fifth, body-consciousness, differs in the way of whether the objects impinged on the body is that followed by tactile pleasure (*sukha*) as in the case of wholesome-resultants, or of bodily pain (*dukkha*) as in the case of unwholesome-resultants. ‘Receiving-Consciousness’ (*sampaṭicchana*) refers to the consciousness which ‘receive’ the objects through the bodily faculty-doors. ‘Investigating Consciousness’ (*santirāṇa*) are consciousness arising immediately after the receiving consciousness, whose job is only to momentarily examine the objects that had just been cognised. After the Investigating Consciousness has examined the object, there will be ‘Determining-Consciousness’ (*votthapanā*)—a stage of representative cognition which distinguishes the object. The Determining-Consciousness, either freewill or not, arises by following the pattern of past experiences, habitual inclinations, and favoured knowledge. To aid further understanding, diagram 2.1 below shows the flow of a human thought-process (*citta-vīthi*) which, according to Abhidhamma, when an object is formed at the mind through one of the five sense-doors, a sequential thought-process follows as shown in the diagram.

Lastly, the eight types of the sense-sphere wholesome-beautiful-resultant consciousness which are with-roots, are to be understood in the

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same way as explained in their eight sense-sphere counterpart cittas as shown in Table 2.3.1.

Diagram 2.1: The flow of a single thought-process (*citta-vīthi*) which makes up of seventeen mind-moments (*cittakhaṇa*), as taught in the Abhidhamma philosophy.



Looking at Diagram 2.1 which describes the 17 mind-moments (*khaṇa*), *Bhavaṅga citta* refers to that consciousness whose function preserves the continuity of life of an individual, or rather say, it is an indispensable factor of existence. For example, passively when we are in deep sleep, our mind is said to be in a state of *Bhavaṅga*. Arising and perishing in an infinitesimal part of time and in innumerable times in between our constant occasions of active cognition, *bhavaṅga* is liken immeasurably to a stream-flow without ever remaining static for two consecutive moments. ‘*Past bhavaṅga*’ consciousness refers to the moment that passes by its passive state when one of the five sense organs comes in contact with its object. ‘*Vibrating bhavaṅga*’ refers to

that moment of consciousness when the objects impinge on the mind, the *bhavaṅga* consciousness vibrates for one single thought-moment (*cittakhaṇa*). Thereupon the flow of *bhavaṅga* consciousness is cut off or arrested which gives its name as ‘*Arrest bhavaṅga*’. Subsequently, the sense-doors advertising consciousness arises to cognise the objects that impinge on the sense-faculties, then it ceases before taken over by the five sense-consciousness (*pañca viññāṇa*). The ensuing ‘receiving-consciousness’, ‘investigating-consciousness’, and ‘determining-consciousness’ have been explained in the resultant cittas in Table 2.3.2. Immediately after the ‘determining-consciousness’ (*votthapanā*), ‘*Impulsion*’ (*javana*) arises, at which stage an individual action is judged as moral or immoral, and hence *kamma* takes place here. If the view is of fallacy (*ayoniso manasikāra*), it becomes immoral. This ‘*Impulsion*’ stage usually lasts for seven thought-moments, or, at times of death, five thought-moments. After *javana* is the ‘*Registering-Consciousness*’ (*tadālambana*), which identifies and registers for two thought-moments. When the second registering thought-moment has perished, the *bhavaṅga* resumes until interrupted again by another thought process³⁴. These thought-moments occur in infinitesimal time, each one depends on the preceding one, but all share the same object. There is no self (*atta*) or soul (*jīva*) in this process but requiring vigilant mindfulness during the ‘determining-consciousness’ before passes on to the volitional moments in *javana*. In a particular thought-process, there may arise various thought-moments which may be kammical, resultants or functionals.

³⁴ A detailed exposition of the subject of thought-process can be referred to Narada Maha Thera, *A Manual of Abhidhamma...* (Malaysia: Buddhist Missionary Society, 1956) Chapter IV, 231 *et seq.*

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Table 2.3.3: The 54 states of consciousness along the sense-sphere plane of existence (Continued).

Indeterminate Functionals (11)	
	<u>3 non-root cittas</u> (無因唯作心) (<i>ahetuka-kiriyacittāni</i>):
S	(44) Five sense-doors ‘advertising’ consciousness accompanied by equanimity.
E	(45) Mind-door ‘advertising’ consciousness accompanied by equanimity.
S	(46) ‘Smile-producing’ consciousness accompanied by joy.
U	
O	<u>8 beautiful, root-condition cittas</u>
U	(有因唯作心) (<i>mahā sahetuka-sobhanakiriyacittāni</i>):
S	(47) Accompanied by joy, associated with knowledge, unprompted.
	(48) Accompanied by joy, associated with knowledge, prompted.
	(49) Accompanied by joy, dissociated from knowledge, unprompted.
S	(50) Accompanied by joy, dissociated from knowledge, prompted.
P	(51) Accompanied by equanimity, associated with knowledge, unprompted.
H	
E	(52) Accompanied by equanimity, associated with knowledge, prompted.
R	
E	(53) Accompanied by equanimity, dissociated from knowledge, unprompted.
	(54) Accompanied by equanimity, dissociated from knowledge, prompted.

In Table 2.3.3 above, the three types of the indeterminate consciousness are non-root, termed as ‘functionals’ (*kiriyā*) because these consciousness only perform functions that do not have *kamma* potency and impact. In other words, these consciousness are neither *kamma* themselves nor are the *kamma*-resultants, neither are wholesome nor unwholesome. The five ‘sense-doors advertising consciousness’ (*pañcadvārā vajjanacitta*) is simply the function of ‘advertising’ (*āvajjana*) to whatever objects which are impinging on the five sensual organs, but it does not function interpretatively as see, hear, smell, taste and feel. These advertising-consciousness is accompanied by equanimity, being disinterestedness of the impinging objects. Thereafter the sense-doors advertising-consciousness is taken over instantaneously by the appropriate sense-consciousness, essentially is the Mind Element

or sometimes called the Element of Ideation (*manoviññāṇa*, ‘意界’). In immediate succession, the ‘mind-door advertising-consciousness’ (*manodvārāvajjanacitta*), which is also accompanied by equanimity, essentially is the same as the Representative Element of the Mind-Consciousness (*manoviññāṇadhadhātuviññāṇa*, ‘意識界’)—and which is also the same type as the ‘determining-consciousness’ (*votthapanā*)—arises to determine and define the object that has been cognised by the sense-consciousness earlier on. The function of the ‘mind-door advertising-consciousness’, which focus on the object formed at the mind faculty and which brings about the intellection or mind-thought process, is what has rendered its name ‘advertising at the mind-door’. The ‘smile’-producing consciousness (*hasituppādacitta*)—which essentially is also the Representative Element of the Mind-Consciousness (*manoviññāṇadhadhātuviññāṇa*, ‘意識界’)—is a verbatim construal which, as the name suggests, is to cause the Arahants (as well as Pacceka-buddhas and Buddhas) to smile. But why do they smile? The Arahants will ‘smile’ with one or more of the four beautiful-and-accompanied-by-equanimity functional consciousness, or the non-root smile-producing consciousness³⁵. The smile-producing consciousness is specific only to the sublime realm of an Arahant, and thus the ‘smile’ is a metaphorical expression suggesting that elevated state and quality.

It is important here to distinguish the different consciousness that are specific characteristics of the mundane trainees and the arahants. The other two rootless functional consciousness—the Mind-Element and the Representative Element of the Mind-Consciousness, both accompanied by equanimity—are consciousness common to both the mundane worldlings and arahants. But the ‘smile’-producing consciousness and the 8 beautiful functional consciousness only occur with the arahants and they do not arise in ordinary worldlings. In other words, consciousness that can arise in all ordinary sentient beings (who are not arahants) are the 21 wholesome consciousness of the four spheres, the 12 unwholesome consciousness of the sensuous shphere,

³⁵ According to Abhidhamma, a worldling *sekkha* may ‘smile or laugh’ with either one of the four types of greed-rooted unwholesome cittas accompanied by joy (regardless of its association with wrong views), or with either any one of the four wholesome cittas accompanied by joy. Whereas *Sotāpannas*, *Sakadāgāmīs* and *Anāgāmīs*, may ‘smile’ with one of the four wholesome cittas accompanied by joyful feeling, or with one of the two unwholesome cittas accompanied by joyful feeling but dissociated from fallacy. Cf. Narada Maha Thera, *A Manual of Abhidhamma...* (Malaysia: BMS, 1956) p.47-48.

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the 36 resultants of the four spheres, and the two rootless functionals (the Mind-Element and the Representative Element of the Mind-Consciousness). In Theravada Abhidhamma context, a worldling trainee (*sekkha*) may ‘smile or laugh’ with one or more of the four types of the greed-rooted unwholesome consciousness accompanied by joy (regardless of its association with wrong views), or with one or more of the four wholesome consciousness accompanied by joy. Whereas *Sotāpannas*, *Sakadāgāmīs* and *Anāgāmīs*, may ‘smile’ with one or more of the four wholesome consciousness accompanied by joyful feeling, or with one or more of the two unwholesome consciousness accompanied by joyful feeling but dissociated from fallacy.

The Fine-Material-Sphere States of Consciousness (*Rūpāvacaracittāni*)

Table 2.4.1: The fifteen states of consciousness that frequents the fine-material plane of existence.

	Wholesome States (5)	Unwholesome States
F I N E M A T	<p>(1) First Jhāna consciousness together with initial application, sustained application, zest, happiness, one-pointedness.</p> <p>(2) Second Jhāna consciousness together with sustained application, zest, happiness, one-pointedness.</p> <p>(3) Third Jhāna consciousness together with zest, happiness, one-pointedness.</p> <p>(4) Fourth Jhāna consciousness together with happiness, and one-pointedness.</p> <p>(5) Fifth Jhāna consciousness together with equanimity, and one-pointedness.</p>	Not Applicable.
E	Indeterminate Resultants (5)	Indeterminate Functionals (5)
R I A L S P H E R E	<p>(6) First Jhāna consciousness together with initial application, sustained application, zest, happiness, one-pointedness.</p> <p>(7) Second Jhāna consciousness together with sustained application, zest, happiness, one-pointedness.</p> <p>(8) Third Jhāna consciousness together with zest, happiness, one-pointedness.</p> <p>(9) Fourth Jhāna consciousness together with happiness, and one-pointedness.</p> <p>(10) Fifth Jhāna consciousness together with equanimity, and one-pointedness.</p>	<p>(11) First Jhāna consciousness together with initial application, sustained application, zest, happiness, one-pointedness.</p> <p>(12) Second Jhāna consciousness together with sustained application, zest, happiness, one-pointedness.</p> <p>(13) Third Jhāna consciousness together with zest, happiness, one-pointedness.</p> <p>(14) Fourth Jhāna consciousness together with happiness, and one-pointedness.</p> <p>(15) Fifth Jhāna consciousness together with equanimity, and one-pointedness.</p>

The absence of gross matter (i.e. the rooted cittas of greed, hatred and delusion) in the fine-material sphere in which remains only tiny residues of matter, is how it derived its name as ‘fine-material’. Entrance or rebirth into this sphere is achieved by the attainment of the meditative states of imperturbability and serenity called *rūpajhānas*. Referring to Table 2.4.1, there are fifteen states of consciousness that frequent the fine-material sphere plane of existence—five wholesomes, five resultants, and five functionals. The five wholesomes cittas are experienced by worldling trainees (*sekkha*) who practising *jhānas*. The five resultant cittas are experienced by the beings who have been reborn there as a result of developing the *jhānas*. The five functional cittas are experienced only by Arahants. The *jhānas* involve the strengthening of the faculty of mental concentration (*samādhi*) by focusing the mind on a choice of object or any contrivance device for focusing. As one becomes more adept at concentration, it will form a mental image called ‘counterpart sign’ (*paṭibhāganimitta*) which is a conceptual object of the *jhāna*-consciousness. As to why the five *jhānas* have been arranged in such order, is because that’s the way the Buddha had taught.

Each *jhāna* consciousness is defined by way of a selection of mental concomitants or called its *jhāna* factors. The 1st *jhāna* contains five factors—initial application, sustained application, zest, happiness, one-pointedness—all must be present in the meditative absorption in order the Five Hindrances (*nīvaraṇā*)³⁶ can be inhibited or eradicated.

The ‘initial application’ (*vitakka*) means applying the citta and its concomitants onto the objects leading to the thought-process. The ‘sustained application’ (*vicāra*) refers to the continued examining process of the mind on the object, ‘anchoring’ the mind from drifting away, which tends to also temporarily inhibit the hindrance of doubt. The word ‘zest’ (*pīti*) means a delighted or joyful feeling of interest in the

³⁶ The Five Hindrances (*nīvaraṇā*): 1. sensuous desire (*kāmacchanda* as *lobha* in the 8 *lobhamūlacittas*); 2. ill-will (*vyāpāda* which is *dosa* in the 2 *dosamūlacittas*); 3. sloth and torpor (*thina-middha* which are among the *akusala-pakinnaka cetasikas*, arise in the unwholesome but 5 prompted cittas); 4. restlessness and worry (*uddhacca-kukkucca*, that is, restlessness arise in the delusion-rooted citta associated with restlessness, whereas worry arises in the 2 hatred-rooted cittas); 5 skeptical doubt (*vicikicchā*, which arises in the delusion-rooted citta associated with doubt). Cf. SN 45.177, 46.37, 46.40; AN 5.52; Mil. 3.1.10. In the commentary to *Abhidhammattha-Sangaha* by Acariya Anuruddha, it mentions the Six Hindrances which include Ignorance (*Avijjā*) as the 6th, i.e. *moha* in the 2 *mohamūlacittāni* and arises in all the unwholesome cittas.

object. Some Chinese translations have interpreted *pīti* (zest), *somanassa* (joy), and *muditā* ('altruistic joy' as under *Appamaññā* in the *Cetasika*) by adopting the same word “喜”, which does not really cover the connotative nuances. The concomitant of 'zest', inhibits the hindrance of ill-will (*vyāpāda*). 'Happiness' (*sukha*) refers to the pleasurable feeling belonging to spiritual happiness, different from the happiness derived from the bodily sensual gratification. In Abhidhamma, *sukha* (pleasurable feeling) is identical to *somanassa* (joyful feeling). A person with zest (*pīti*) creates an interest in the object and it becomes a precursor to the rising of joy or pleasant feeling (happiness), which then holds the mind to stay longer on the object than otherwise zest alone can bring about. 'Happiness' counters the hindrance of restlessness and worry (*uddhacca-kukkucca*). 'One-Pointedness' (*ekaggatā*) in Pāli means: one (*eka*) pointed (*agga*) state (*tā*). One-Pointedness, carries the same meaning as Tranquility of mind (*Samatha*), and when becomes perfect in its developed state, is called Concentration (*samādhi*). One-Pointedness is the most salient of the *jhāna* factors which brings out calmness and imperturbability in the contemplation of object. One-pointedness temporarily inhibits sensual desires.

Now we have understood the five *jhāna* factors and their functions as explained above. Let's go a step further on the 1st *jhāna* by having some illustration. When a person, for instance, who is quite aspired and resolutely prepared to lead a puritan life by putting into action his renunciation of attachments to all the uncalled-for secular temptations, he thus has relinquished the fondness for sensuous pleasures, ill-will, restlessness, scruple, laziness, lethargy, and uncertainty, by giving himself the applied thinking (i.e. he directs his mind onto the object by way of consciousness and the *cetasikas*) and subsequently giving himself further inward investigation, examining and evaluating, deeper thought (sustained application of mind), and thereupon having realised he is capable of doing so and discovering such exceptional serenity and inner peace, then zest and happiness prevail—all made possible by a stable mind from having tranquillity and concentration. Thus the person has entered the 1st *jhāna* absorption because he has abandoned the five Hindrances and is also in possession of all the five *Jhāna* Factors. The key here is the abandonment of the five Hindrances by virtue of the sequential development of the five *Jhāna* Factors, which all of them must happen in order to be able to eventually infuse into the stability of 1st *jhāna* absorption (*appanā*). To smoothly enter the 1st *jhāna*, the

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meditator also must be adept at mastering the steps of consciousness ‘advertising’, resolving, entering, emerging, and re-examining.

When he emerges from the 1st *jhāna*, he ponders over the imperfections he has just experienced from it. He quickly realise the inherent vulnerability of the 1st *jhāna*, because as soon as he has made new contact with sense-objects, hindrances revitalise just like water spouts from the crevices here and there. The five hindrances are kept in check only by the coercive force of concentration in the 1st *jhāna*. He understands applied thinking (*vitakka*) as a ‘gross’ factor which conduces to reinvigoration of the five hindrances, while also impairing the potential of the other *jhāna* factors. Realizing that the 1st *jhāna* is unsatisfactory, and *vitakka* is an impediment for removal, he regenerates his striving to reach the 2nd *jhāna*.

The attainment of the 2nd *jhāna* repeats the same way as in the 1st *jhāna* development, but the difference here being the meditator now has to abandon the 1st *jhāna* factor of *vitakka*, but keeping possession of the four remaining *jhāna* factors. As he strived to infuse into the moment of absorption concentration, applied thinking gradually dwindles down but eventually will also be eliminated before he can successfully enter and dwell in the 2nd *jhāna*. Thus having finally subjugated *vitakka*, the meditator is having a unified state of mind imbued with inner confidence, as well as the strength of zest and happiness born of concentration. Although the 2nd *jhāna* has the gross *jhāna* factor of *vitakka* subsided, however it still has the constituent of discursive thinking as the mind could sporadically wander because of the presence of reflective thought (*vicāra*), zest and happiness. A point to note here is if one enters the 2nd *jhāna* too soon, both the 1st and 2nd *jhāna* could fade quickly as concentration is unstable, weak and easily wanes. This is because each *jhānas* are the different ‘hierarchical’ levels of purification process, and strong stability in each level must be attained before one can move on to the next level.

The attainment of the 3rd *jhāna* also repeats the same way as in the steps of the 1st and 2nd *jhāna* attainment. In order to enter and dwells in the 3rd *jhāna* absorption, the first two *jhāna* factors of *vitakka* and *vicāra* have to be eliminated, remaining with zest, happiness and one-pointedness. To attain the 4th *jhāna* absorption, the first three *jhāna* factors have to be eliminated and only happiness remains. In the 5th *jhāna* attainment, happiness is replaced by equanimity. Thus we can see that each of the higher *jhānas* are attained by way of successively abandoning the grosser *jhāna* factor at each levels and thus

strengthening the unification of mind, inner confidence, imperturbability and absorption with the finer factors that are brought to the greater prominence.

When only four *jhānas* (as are expounded in the Suttas) are taken into account instead of the Abhidhamma's five, in which case the 2nd *jhāna* consists of only three constituents as both *vitakka* and *vicāra* are eliminated at once. That is to say, the 3rd, 4th and 5th *jhāna* of the Abhidhamma method correspond to the 2nd, 3rd and 4th of the Suttanta's fourfold method, respectively. The Buddha has explained the attainment of the 1st to 4th *jhāna* in the *Samādhibhāvanā Sutta* in the *Aṅguttara Nikāya*³⁷.

The Immaterial-Sphere States of Consciousness (*Arūpāvacaracittāni*)

Table 2.5.1: The twelve states of consciousness along the immaterial-sphere plane of existence.

	Wholesome States (4)	Unwholesome States
I	(1) Pertain to the base of infinite space.	
M	(2) Pertain to the base of infinite consciousness	
A	(3) Pertain to the base of nothingness.	Not Applicable.
T	(4) Pertain to the base of neither perception nor non-perception.	
	Indeterminate Resultants (4)	Indeterminate Functionals (4)
L	(5) Pertain to the base of infinite space.	(9) Pertain to the base of infinite space.
S	(6) Pertain to the base of infinite consciousness	(10) Pertain to the base of infinite consciousness
P		(11) Pertain to the base of nothingness.
H	(7) Pertain to the base of nothingness.	(12) Pertain to the base of neither perception nor non-perception.
E	(8) Pertain to the base of neither perception nor non-perception.	

³⁷ AN 4.41 *Samādhibhāvanā Sutta*: ...Idha, bhikkhave, bhikkhu vivicceva kāmehi... catuttham jhānam upasampajja viharati. Ayam, bhikkhave, samādhibhāvanā bhāvitā bahulīkata diṭṭhadhammasukhavihārāya samvattati.

The cittas along the immaterial-sphere plane of existence have surpassed the Fifth-Jhāna cittas of fine-materials, remaining with only consciousness and mental factors. Entrance or rebirth into this sphere is through attainment of the meditative states called *arūpajhānas*. Referring to Table 2.5.1, there are twelve cittas—the four wholesome cittas of attainment are experienced by the worldly trainees; the four resultant cittas are experienced by beings who have been reborn there; the four functional cittas are which occurred to Arahants. The twelve cittas of this sphere, together with the antecedent three types of the Fifth-Jhāna citta from the fine-material sphere, are collectively known as the 15 Fifth-Jhāna *mahaggata cittas*.

In the ‘base of infinite space’ (*ākāsānañcāyatana*), the word *āyatana* means ‘base’ (處) which actually is referred to as a ‘domicile’ for the citta. Here a meditator who has consummated the fine-material Fifth-Jhāna, expands his contemplative mental object boundlessly in multiplicity and in stratum into space, concentrating in the infinity of space. He is, by this way, said to be dwelling on a ‘conceptual base’ of infinite space as his object, but nonetheless, and synchronically, he also partakes in the consciousness of infinite space.

In the ‘base of infinite consciousness’ (*viññānañcāyatana*), the consciousness here is referring to the consciousness arisen from the first immaterial-sphere absorption. Here the meditator contemplates, absorbing in ‘infinite consciousness’ by taking the ‘base of infinite space’ as his object.

In the ‘base of nothingness’ (*ākiñcaññāyatana*), the meditator contemplates with the notion of non-existence or ‘neither here nor there’, also taking the ‘base of infinite space’ as his object until the third immaterial-sphere absorption arises.

The ‘base of neither-perception-nor-non-perception’³⁸ (*n’evasaññān’āsaññāyatana*) is so named because, having surpassed the concept of ‘nothingness’, perception (*saññā*) at this stage has become so substantially refined and so subtle that it is now commonly indiscernible.

³⁸ A being who are reborn into the ‘base of neither-perception-nor-non-perception’, whose lifespan is aeon, according to Tipiṭaka, exists up to as long as 84,000 great kalpas, also called *mahākalpa* (大劫). (One great kalpa is the period from the beginning to the destruction of the universe, is equivalent of 80 smaller kalpas (小劫). One smaller kalpa has about 16.8 millions years on earth. So lifespan in this realm before the *Sotāpanna* is in the trillions of earth-years). Cf. AN. Vol IV.

Yet perception is not altogether absent but it only exists residually. Hence we say it neither absents nor exists, neither hither nor thither. Consciousness herein has sometimes been misunderstood as perpetually ‘dormant’, and thus has often been disapproved and discredited. It must be understood that the imperceptibly tenuous scale of consciousness here embraces all the potency of wisdom, after already reached at this highest of the twenty-eight realms of meditative endeavour. The meditator, base on this notion of neutrality, taking consciousness of the ‘base of nothingness’ as his object to develop his fourth immaterial absorption. These four levels of the formless absorptions are the progressive continuation of the Fifth-Jhāna which transcends successively at each level. At this imperturbably neutral stage of consciousness, the person no longer observes contradictions and paradoxes of all views and existences, but would embraces harmonious congruence and unanimity of all things whether be it good or evil, the pervasive happiness or suffering. As told by the Buddha that it is by completely transcending the base of neither-perception-nor-non-perception, that the diligent one would wield the five kinds of direct knowledge³⁹ (direct spiritual vision). However, these direct supernormal knowledge are still mundane, destructible and unsatisfactory, as they are dependent on the Fifth-Jhāna and the aggregate of one’s *kamma*.

³⁹ SN 16.9: *Jhānābhīññā*. In it, the Buddha mentioned the ‘Five Kinds of Direct Knowledge’ by the taintless liberation of mind, and liberation by wisdom, after transcending the base of neither perception nor non-perception, namely: 1. (*Iddhividha*) Supernormal powers including the ability to appear in myriad forms of one’s body, appear and vanish at will, go unhindered through a wall, dive in and out of the earth, walk on water, travel in space, touch and stroke the sun and moon, and to exercise mastery over the body as far as the Brahma-world; 2. (*Dibbasota*) the divine ear that can hear subtle and coarse sounds, both far and near; 3. (*Paracittavijānana*) the ability to read the thoughts of others and to know directly their states of mind (greedy, lustful, anguish, delusive, distracted, exalted, etc.); 4. (*Pubbenivāsānussati*) ability to recollect one’s own innumerable past lives and all details about those births, and many past aeons of the world transitional cycles; 5. (*Dibbacakkhu*) ability of the divine eye to see heavenly or earthly events, whether distant or near. It includes the ability to see all beings who have passed away and reborn, according to their unwholesome *kammā* their states of misery (in hell or other nether worlds), and according to their wholesome *kammā* whether their have been reborn in good destinations (in heavens or earth), and if they were purified and had surpassed humans, one is also clairvoyant of knowing their current fates whether of inferior/superior, beautiful/ugly, fortunate/unfortunate, etc.

The Transcendental-Sphere States of Consciousness

(*Lokuttaracittāni*)

Table 2.6.1: The eight states of consciousness along the transcendental-sphere plane of existence.

	Wholesome States (4)	Indeterminate Resultants (4)
T	(1) Path consciousness of Stream-Entry.	(5) Fruition consciousness of Stream-Entry.
R		
A	(2) Path consciousness of Once-Returning.	(6) Fruition consciousness of Once-Returning.
N		
C	(3) Path consciousness of Non-Returning.	(7) Fruition consciousness of Non-Returning.
E		
N	(4) Path consciousness of Arāhantship.	(8) Fruition consciousness of Arāhantship.
D		
E		
N		
T		
A		
L		

The transcendental consciousness at the *lokuttara* are the mental properties of the noble practitioners still training for the arahantship (*sekkha*), but which lead closer to the cessation of all sufferings, deliverance from the cycle of birth and death (free from *samsāra*), leading to attainment of *Nibbāna*. It is because these supramundane different path consciousness and *jhāna* permanently eradicate defilements, unlike the 17 (8 + 5 + 4) wholesome consciousness of the three mundane spheres which merely temporarily suppress defilements, and thus are still bound by the cycle of rebirth and death.

What then altogether are the not mental properties of the four types of Ariya? They are the above-mentioned 17 consciousness of the three mundane spheres; the 12 unwholesome consciousness; the 32 resultant consciousness of the three spheres; the 20 types of non-causative action of the three spheres, which are of neither wholesome nor unwholesome consciousness (functional); all that is the Corporeality under the chapter 4; also, the unconditioned *Nibbāna*. Reader can refer this to Table 2.1.

Looking at the Table 2.6.1, there are eight transcendental consciousness experienced through the four stages of enlightenment (stream-entry, once-returning, non-returning, and Arahantship). In each stage, ‘Path Consciousness’ (*maggacitta*) and ‘Fruition Consciousness’ (*phalacitta*) are involved, with both taking *nibbāna* as the object, unlike the absorptions of the immaterial sphere which take the ‘conceptual base’ as contemplative mental object. The attainment of these consciousness is through further development of insight by which wisdom is enhanced. The Path Consciousness serves to attenuate and eliminate defilements, whereas the Fruition Consciousness, which is a resultant citta, succeeds it to experience the varied degree of attainment. Each Path Consciousness arises only once, not repeatable, and lasts for one mind-moment, then the corresponding Fruition Consciousness takes over which lasts for two or three mind-moments depending on individual. Thereafter the Fruition Consciousness can be repeated and lasts for many more mind-moments.

In the ‘Path Consciousness of Stream-Entry’ (*sotāpatti-maggacitta*, ‘入流向心’), this stream (*sota*) flows in no way resembling the whimsical nature of the worldlings, but the ‘stream’ flows to the fruition of *Nibbāna* by becoming a *sotāpanna* as an unchanged destiny. This stream-entry consciousness path and the other three higher paths are all referring to the Noble Eightfold Path. Table 2.6.3 below details out the constituents of consciousness and factors that make up the Noble Eightfold Path. The ‘Path Consciousness of Stream-Entry’ eliminates the three Fetters—the wrong view of being self-illusory or the theory of individuality (*sakkāyaditṭhi*)⁴⁰, doubt or uncertainty (*vicikicchā*), and by adherence to practising rites and ceremonies which are wrongfully thought as the purified morality and an efficacious way to realizing *Nibbāna* (*silabbataparāmāsa*). It also eliminates the four greed-rooted cittas associated with wrong views, as well as the delusion-rooted citta that is associated with doubt. In Table 2.6.4 which lists out the Ten Fetters as distinguished in the Sutta Pitaka and Abhidhamma Tipiṭaka. As the being here has not eradicated all the other Fetters, thus there will be, at maximum, seven times of reborn assured before one finally attains liberation.

⁴⁰ *Sakkāyaditṭhi*, being one of three Fetters, sometimes also referred to as wrong view of the ‘five khandhas’, being a person tenaciously perceives the indivisible existence of ego and self (*Atta*) is associating with Corporeality, Sensation (or feeling), Perception, Volitional activities, and Consciousness. Cf. DhS par. 1006, 1262.

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The ‘Path Consciousness of Once-Returning’ (*sakadāgāmi-maggacitta*, ‘一來向心’) is based on the Noble Eightfold Path. It does not eradicate the remaining Fetters but it only attenuates the malevolence of greed, hatred, and delusion. Having reached this stage as a ‘once-returner’, the being is destined to be reborn only once in this world.

The ‘Path Consciousness of Non-Returning’ (*anāgāmi-maggacitta*, ‘不來向心’) has the function that totally eradicates all the fetters of sensual desires as well as the two hatred-rooted cittas. Once a person attained as a ‘non-returner’, he is assured of never gain be reborn into this sensuous world. Except that when this person does not attain Arahantship in his lifetime, he will be assured of reborn once into the fine-material world to attain Arahantship therefrom.

In the ‘Path Consciousness of Arahantship’ (*arahatta-maggacitta*, ‘阿羅漢向心’), the consciousness has the function of eradicating the subtle Fetters—*bhavarāga* (i.e. the attachment to fine-material phenomena, immaterial-jhānas, immaterial-existence), conceit, restlessness, and ignorance. It also eliminates the remaining types of unwholesome citta—the four rooted in greed dissociated from fallacy and the other rooted in delusion associated with restlessness. (See Table 2.3.1). Thus the Arahant is totally eradicated of all the defilements, as well as the aggregates of feeling, perception, volitional activities, and consciousness that are associated with them, concurrently in the physical, verbal, and mental aspect. Of course, *kusala* and *abyākata dhammas*, and the unconditioned element (*Nibbāna*) are not eliminated. The corresponding ‘Fruition Consciousness’ (*phalacitta*) arises automatically in their respective fruitions, immediately succeeding the *maggacittas*.

How does the total number of consciousness increase from 89 to become a finer differentiation of 121? In light of the five *Jhāna* states of consciousness, it replaces each wholesome and resultant consciousness with five each, thus $5 \times 2 \times 4$, altogether make up a total 40 consciousness in the Transcendental Sphere as illustrated in Table 2.6.2 below. Hence the total number of consciousness in the Compendium of Consciousness has been rearranged from 89 to become 121 cittas.

Table 2.6.2: The Total Forty Cittas in the Transcendental Sphere

Jhānas: Types:	Wholesome States					Indeterminate Resultant States				
	Path					Fruition				
	1st	2nd	3rd	4nd	5th	1st	2nd	3rd	4nd	5th
Steam-Entry	(82)	(83)	(84)	(85)	(86)	(102)	(103)	(104)	(105)	(106)
Once-Returning	(87)	(88)	(89)	(90)	(91)	(107)	(108)	(109)	(110)	(111)
Non-Returning	(92)	(93)	(94)	(95)	(96)	(112)	(113)	(114)	(115)	(116)
Arahantship	(97)	(98)	(99)	(100)	(101)	(117)	(118)	(119)	(120)	(121)

Table 2.6.3: Constituents of the Noble Eightfold Path

1. Right View (<i>sammā-diṭṭhi</i>)	It is <i>paññā</i> (般若), presents in the 8 <i>kusalacittāni</i> , the 8 <i>kiriyācittāni</i> , and the 26 <i>appanā-javanas</i> .
2. Right Thought (<i>sammā-saṅkappa</i>)	It is <i>vitakka</i> or the initial application of mind (尋), presents in the above 42 cittas.
3. Right Speech (<i>sammā-vācā</i>)	It is <i>sammā-vācā cetasika</i> (離語惡作心所), presents in the 8 <i>kusalacittāni</i> and the 8 <i>lokuttaracittāni</i> .
4. Right Action (<i>sammā-kammanta</i>)	It is <i>sammā-kammanta cetasika</i> (離身惡作心所), presents in the 8 <i>kusalacittāni</i> and the 8 <i>lokuttaracittāni</i> .
5. Right Livelihood (<i>sammā-ājīva</i>)	It is <i>sammā-ājīva cetasika</i> (離邪營生心所), presents in the <i>kusalacittāni</i> and the 8 <i>lokuttaracittāni</i> .
6. Right Effort (<i>sammā-vāyāma</i>)	It is <i>viriya</i> (精進), presents in the 8 <i>kusalacittāni</i> , the 8 <i>kusalacittāni</i> and the 26 <i>appanā-javanas</i> .
7. Right Mindfulness (<i>sammā-sati</i>)	It is <i>sati-cetasika</i> (念心所), presents in the above 42 cittas.
8. Right Concentration (<i>sammā-samādhi</i>)	It is <i>ekaggatā</i> or ‘one-pointedness’ (心一境性), presents in the above 42 cittas.

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Table 2.6.4: The Ten Fetters (*Saññojana*) as in the Sutta Piṭaka and Abhidhamma Piṭaka

The Ten Fetters according to Sutta Piṭaka:	The Ten Fetters according to Abhidhamma Piṭaka:
<ol style="list-style-type: none"> 1. <i>Kāmarāga</i>—attachment to sense-objects. 2. <i>Rūparāga</i>—attachment to rūpajhānas and rūpa-existences. 3. <i>Arūparāga</i>—attachment to arūpajhāna and arūpa-existences. 4. <i>Vyāpāda/Paṭighā</i>—ill-will or aversion. 5. <i>Māna</i>—conceit. 6. <i>Sakkāya Dīṭṭhi</i>—wrong views. 7. <i>Sīlabbata-parāmāsa</i>—adherence to the false views, rites and ceremonies, making one becomes bovine and a ludicrous morality. 8. <i>Vicikicchā</i>—sceptical doubt. 9. <i>Uddhacca</i>—restlessness. 10. <i>Avijjā</i>—ignorance. 	<ol style="list-style-type: none"> 1. <i>Kāmarāga</i>—attachment to sense-objects. 2. <i>Bhavarāga</i>—attachment to rūpa- and arūpajhānas, and rūpa- and arūpa-existences. 3. <i>Vyāpāda/Paṭighā</i>—ill-will or aversion. 4. <i>Māna</i>—conceit. 5. <i>Sakkāya Dīṭṭhi</i>—wrong views. 6. <i>Sīlabbata-parāmāsa</i>—adherence to the false views of rites and ceremonies, making one becomes bovine and a ludicrous morality. 7. <i>Vicikicchā</i>—sceptical doubt. 8. <i>Issā</i>—envy. 9. <i>Macchariya</i>—avarice. 10. <i>Avijjā</i>—ignorance.

CHAPTER 3 (CETASIKAS)

The 52 Mental Concomitants

The Classification and Exposition of Cetasikas

This chapter enumerates the second type of ultimate reality—the Mental Factors or *Cetasikas* (*Caitasika* or *Caitti* in Sanskrit)—which are the mental ‘concomitants’ that arise very rapidly in varying degree and perish simultaneously with the consciousness that have been explained in Chapter One. The different types of consciousness also succeed one another very rapidly. Thus as soon as the *kusala cittas* have fallen away, the *akusala cittas* tend to take over. The mental factors cannot arise without consciousness, and vice versa. Though the two are functionally interdependent, but consciousness is still regarded as the primary cognitive element.

Generally, any novice who wants to fully identify *cetasikas* as well as to study the *cittas-cetasikas* associating relationship from the *Dhammasaṅgaṇī*, it is absolutely a cumbersome and exhaustive process. The reason is because the canonical work is written on the completely descriptive mode of periphrasis, and the precise identification of all *cetasikas* has to be drawn individually from different items of the catechism. Fortunately, the study is made easier by the *Abhidhammattha-Sangaha*—a commentary by Acariya Anuruddha. The commentary, drawing principles from the *Dhammasaṅgaṇī*, delineates the 52 *cetasikas*, as well as enumerates two useful methods: the first method that lists out the types of consciousness with which they are specifically associated with the mental factors (method of *sampayoganaya*); the second method that identifies the mental factors which constitutes as a combination set for each of the types of consciousness (method of *sangahanaya*).

There are four characteristic properties which delineate the relationship between consciousness and its concomitant mental factors, namely, they: (1) arise simultaneously; (2) ceasing together; (3) having identical object; (4) having common base. On this note, there are two material phenomena—bodily intimation and vocal intimation⁴¹—which

⁴¹ ‘Bodily Intimation’ (*kāyaviññatti*) means the implication of those *kamma*-born acts performed physically through the sense-doors (e.g. stealing, lying, etc.), including an

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also arise and cease simultaneously with consciousness but however these material phenomena do not experience an object nor having a common basis. On the contrary, all mental phenomena of the consciousness and its co-adjunct *cetasikas* experience the common object and the same base. For example, in the sense-sphere, the consciousness and the *cetasikas* occur in conjunction with either one of the five sense-organs as the common base, whereas in the fine-material-sphere they have the common supporting base of the ‘mind’ (*mano*).

In Table 3.1, ‘Feeling’ (*vedanā*) and ‘Perception’ (*saññā*) as in the Five Aggregates that have been taught in the Suttanta, are taken in as two mental factors. The remainder fifty factors are collectively designated as *Saṅkhārakkhandha* which is also the aggregate of volition (行蘊) in the Suttanta’s teaching. The *Cetasikas* constitute of 13 Common Factors (*Aññasamāna*: 7 ‘Universals’ that are common to every consciousness, 6 ‘Occasionals’ that may or may not arise with any one of the consciousness); and 14 Unwholesome Factors (*Akusalas*: 4 ‘Unwholesome Universals’, 10 ‘Unwholesome Occasionals’; 25 Beautiful Factors (*Sobhāna*: 19 ‘Beautiful Universals’ which are common to all the moral consciousness, 6 other beautiful concomitants that arise base on occasion).

act of inducement of others to cause immoral conduct or harm because volition (*cetanā*) herein has arisen in the mind. ‘Vocal Intimation’ (*vacīviññatti*) implies from those verbal remarks such as slander, harsh comment to even frivolous speech, or even non-verbal gesture which is also a form of intimation. Bodily Intimation and Vocal Intimation, can also include those good or indeterminate acts. Rhys Davids in ‘*A Buddhist Manual of Psychological Ethics...*’ has given better definition for both ⁶¹, ⁶².

The 52 Cetasikas At a Glance

Table 3.1: The Classification of the 52 Cetasikas⁴²

13 Common Factors (Non-Beautiful) (<i>Aññasamāna</i>), (通一切心心所)	
<i>Sabbacittasādhāraṇā</i> (All Common Non-Beautiful Universals) (遍行心所)—7 :	<i>Pakiṇṇakā</i> (Occasionals) (別境心所)—6: (8) <i>Vitakka</i> (Initial application) (尋) (9) <i>Vicāra</i> (Sustained application) (伺) (10) <i>Adhimokkha</i> (Decision) (勝解) (11) <i>Viriya</i> (Energy) (精進) (12) <i>Pīti</i> (Zest) (喜: 热忱之喜悦) (13) <i>Chanda</i> (Intention) (意向)
14 Unwholesome Factors (<i>Akusala</i>) (不善心所)	
<i>Akusala Sabbacittasādhāraṇā</i> (All Common Unwholesome Universals) (不善遍行心所)—4:	<i>Akusala Pakiṇṇakā</i> (Unwholesome Occasionals) (不善別境心所)—10 : (18) <i>Lobha</i> (Greed) (貪) (19) <i>Ditthi</i> (Fallacy) (謬見) (20) <i>Māna</i> (Conceit) (傲慢) (21) <i>Dosa</i> (Hatred) (瞋) (22) <i>Issā</i> (Envy) (嫉) (23) <i>Macchariya</i> (Avarice) (慳) (24) <i>Kukkucca</i> (Worry) (憂慮) (25) <i>Thīna</i> (Sloth) (惛沉) (26) <i>Middha</i> (Torpor) (滯緩) (27) <i>Vicikicchā</i> (Doubt) (疑)

⁴² The Chinese interpretations are based on the Chinese book by 葉均, ‘《攝阿毘達摩義論》, being the direct translation of The *Abhidhammatthasangaho*’. I have herein made changes to some of the interpreted words in Chinese in order to reflect better meanings.

25 Beautiful Factors (<i>Sobhana</i>) (善心所)	
<p><i>Sobhanasādhāraṇā</i> (All Common Beautiful Universals) (遍行善心所)—19:</p> <p>(28) <i>Saddhā</i> (Faith) (信心)</p> <p>(29) <i>Sati</i> (Mindfulness) (念)</p> <p>(30) <i>Hiri</i> (Shame) (慚)</p> <p>(31) <i>Ottappa</i> (Fear of wrong; Conscience) (愧)</p> <p>(32) <i>Alobha</i> (Non-greed) (無貪)</p> <p>(33) <i>Adosa</i> (Non-hatred) (無瞋)</p> <p>(34) <i>Tatramajjhattatā</i> (Neutrality of mind) (中捨性)</p> <p>(35) <i>Kāyapassaddhi</i> (Tranquility of mental structure) (身輕安)</p> <p>(36) <i>Cittapassaddhi</i> (Tranquility of consciousness) (心輕安)</p> <p>(37) <i>Kāyalahutā</i> (Lightness of mental structure) (身輕快性)</p> <p>(38) <i>Cittalahutā</i> (Lightness of consciousness) (心輕快性)</p> <p>(39) <i>Kāyamudutā</i> (Malleability of mental structure) (身柔軟性)</p> <p>(40) <i>Cittamudutā</i> (Malleability of consciousness) (心柔軟性)</p> <p>(41) <i>Kāyakammaññatā</i> (Wieldiness of mental structure) (身適應性)</p> <p>(42) <i>Cittakammaññatā</i> (Wieldiness of consciousness) (心適應性)</p> <p>(43) <i>Kāyapāguññatā</i> (Proficiency of mental structure) (身練達性)</p> <p>(44) <i>Cittapāguññatā</i> (Proficiency of consciousness) (心練達性)</p> <p>(45) <i>Kāyujukatā</i> (Rectitude of mental structure) (身正直性)</p> <p>(46) <i>Cittujukatā</i> (Rectitude of consciousness) (心正直性)</p>	<p><i>Virati</i> (Abstinences) (離法心所)—3:</p> <p>(47) <i>Vaciduccarita-virati</i> (Wrong Speech) (離語惡作)</p> <p>(48) <i>Kāyaduccarita-virati</i> (Wrong Bodily Action) (離身惡作)</p> <p>(49) <i>Ājīvaduccarita-virati</i> (Wrong Livelihood) (離邪營生)</p> <p><i>Appamaññā</i> (Illimitables) (無量心所)—2:</p> <p>(50) <i>Karuṇā</i> (Compassion) (悲)</p> <p>(51) <i>Muditā</i> (Altruistic joy) (喜:無私之喜)</p> <p><i>Paññindriya</i> (Non-Delusional) (慧心所)—1:</p> <p>(52) <i>Paññindriya</i> (Wisdom faculty) (無癡)</p> <p><i>Paññindriyena saddhim pañcavīsat'ime Cetasikā Sobhanā'ti veditabbā.</i> (With the Faculty of Wisdom, these 25 mental states are in every way to be understood as 'Beautiful').</p>

The 7 Common ‘Universal’ Concomitants (*Sabbacitta Sādhāraṇā Cetasikas*)

The following seven *Sabbacitta Sādhāraṇās* perform the rudimentary and most essential cognitive functions, and are universally common to all the consciousness.

(1) *Phassa* (contact) (觸). Although ‘contact’ means ‘it touches’, it also denotes the consciousness which mentally focus on the object that has just occurred, thereby triggering the cognitive process. The Pāli Commentaries had fourfold ways of telling each mental factors apart. Herein, ‘contact’ has touching as its ‘characteristic’, impingement (of object on the sense-doors) as its ‘function’, concurrence (of sense-faculty, object, and consciousness) as its ‘manifestation’, and the object that has come into focus as its ‘proximate cause’ (i.e. of what it directly dependent upon). Although ‘contact’ is mentioned first in the order, but as The *Atthasālinī* mentions: there is of no significance in its sequence because the mental factors are all coexistent, like there are feeling and contact, perception and contact, and so on.

(2) *Vedanā* (feeling) (受). ‘Feeling’ is a better word than ‘sensation’. It differs from ‘emotion’ which is a synthesised phenomenon comprising of varied mental factors. In a strict sense, *Nibbāna* is a blissful happiness of deliverance free from all sufferings that is not associated with feeling which is a sensuous pleasure. In the Theory of Dependent-Origination (*paticca-samuppada*), contact is the condition for the arising of feelings, and feeling is the condition for the arising of craving (*taṇhā*). Feeling has the characteristic of being felt, the function of experiencing something (pleasurable, painful, or neutral), the manifestation of relishing the associated mental factors, and tranquility as its proximate cause.

(3) *Saññā* (perception) (想). *Saññā* can be translated as perception, recognition, or noting. The *Atthasālinī* states that: it has the characteristic of noting and the function of recognising what has been previously noted (like noting a mark on a person’s forehead)... Thus perception has the characteristic of perceiving by an act of general inclusion. It has the function of making marks as a condition for repeated perception (for recognizing or remembering), like when woodcutters ‘perceive’ logs⁴³. Its manifestation is inclining of an attention, like in the case when a blind

⁴³ Cf. Pe Maung Tin, Rhys Davids, eds., *The Expositor (Atthasālinī) - Buddhaghosa's Commentary on the Dhammasangani* (Oxford: PTS, 1976) p.146-147.

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person who imagines what an elephant looks like when he touches particular characteristics of an elephant. Its proximate cause is the object as conceived in the mind.

(4) *Cetanā* (volition) (思). In *Anguttra Nikaya* (Vol. 3, p 415), the Buddha says: ‘*I declare, O bhikkhus, that mental volition (cetanā) is kamma. Having volition, one acts by body, speech and thought*’. However, involuntary, unintentional or unconscious actions do not constitute *Kamma*, because volition, being the most important determinant of *Kamma*, is absent.

Shwe Zan Aung wrote that, according to Ledi Sayadaw, *cetanā* organises and coordinates the associated mental concomitants with itself to act on this or that object—*cetanā* thereby acts on its concomitants, regulate their functions, and acts in accomplishing the task⁴⁴. Because *cetanā* is a volition that determines moral or immoral action, it is therefore the predominant mental factor in generating *kamma*. Though *cetanā* is also found in *vipāka* consciousness, it has no moral significance as it is not kammically accumulative.

Cetanā has the characteristic of willingness, function of accumulating *kamma*, manifestation of coordinating with its concomitants. Its proximate cause is their associated states.

(5) *Ekaggatā* (o) (心一境性). This mental state means concentrating or focusing the mind on an object, and thus hold its adjunct concomitants together from dissipation. One-Pointedness is one of the five *Jhāna* factors. In its developed perfection, it is designated as *Samādhi* (Concentration). One-Pointedness has non-distraction as its characteristic, combining the associated co-existent states as its function, peace of mind as its manifestation, and having ease as its proximate cause.

(6) *Jīvitindriya* (vitality or life faculty) (“名法”命根). What is referred to here is the ‘mental’ life faculty. In Pāli, it is from *jīvita* + *indriya*, or life + controlling faculty, which means this mental life faculty sustains and control its concomitants. By ‘control’, it means ceaselessly exercising its predominant influence over continuity in the mental states. Hence it is *Jīvitindriya* which vitalises *cetanā* and other concomitants. *Jīvitindriya* has the characteristic of maintaining governance over its associated states, making them occur as its function, establishing their presence as its

⁴⁴ Cf. Shwe Zan Aung, and Mrs. Rhys Davids, eds., *Compendium of Philosophy: Being a Translation of Abhidhammattha-Sangaha* (Oxford: PTS, 1910) p.236.

manifestation, and maintaining states that have to be kept going on as its proximate cause.

(7) *Manasikāra* (attention or ideation) (作意). *Manasikāra* literally means ‘makes the mind’—a mode of making the object in the mind, so to speak. The meanings of ‘attention’ or ‘the faculty of ideation’ may not seem to be the best connotation of *manasikāra*, and so are other words. *Manasikāra* herein denotes a mere unprompted attention which does not exhibit peculiar vividness. *Manasikāra* should be distinguished from *Vitakka*. *Manasikāra* ‘directs’ its concomitants to the object, while *Vitakka* ‘applies’ them onto the object. In the Suttas, it is frequently mentioned as *yoniso-manasikāra* (wise-attention). *Manasikāra* has the characteristic of driving associated states towards the object, the function of joining associated states to the object, manifestation of facing the object. Its proximate cause is the object.

The 6 ‘Occasionals’ Concomitants (*Pakīṇṇakā Cetasikas*)

(8) *Vitakka* (initial application of mind) (尋): Literally it means ‘one thinks about’. As explained in Chapter Two, *vitakka* applies the citta together with its concomitants, to various sense-objects that leads to the thought processes. When *vitakka* is cultivated through concentration, it becomes the foremost of the five *Jhāna* factors, termed *appanā*, as a result of the absorption of the mind in the object. Otherwise it is just an ‘ordinary *vitakka*’ of the initial application of mind—not ‘applied thinking’. *Vitakka* inhibits the hindrance of sloth and torpor. It is identical to ‘Right-Thought’ in the Noble Eightfold Path, presents in the different 42 cittas. (See Table 2.6.2).

Vitakka has the characteristic of ‘directing and mounting’ the mind onto the object, the function of initially knocking at the object, the manifestation of contemplating knowledge which persuades and leads the mind towards the object. Its proximate cause is the object.

(9) *Vicāra* (sustained application of mind) (伺). While *Vitakka* is noted as to the initial knocking of the object just like the initial striking of the drum, *Vicāra* reflects the object again and again just like the

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continuous all round sounding of the drum⁴⁵. *Vicāra* has the characteristic of continued reviewing of the object, the function of sustained application of the associated co-existing mental states to the object, the manifestation of ‘anchoring and binds’ the mind persistently to the object. Its proximate cause is the object.

(10) *Adhimokkha* (decision) (勝解). Literally, *Adhimokkha* means ‘releasing the mind onto the object’. It is also interpreted as ‘determination’. It is like a judge who decides on a lawsuit with an unwavering resolve. Hence has been rendered the word ‘decision or resolution’. The *Visuddhimagga* (chapter XIV) gives this definition of *Adhimokkha*: it has the characteristic of conviction, the function of not to fumble, the manifestation of decisiveness, and its proximate cause is a thing to be convinced about.

(11) *Viriya* (energy) (精進). Other equivalents are ‘effort, exertion, or determination’. Being one of the Five Powers (*pañca balāni*)⁴⁶, *Viriya* overcomes idleness. It is also one of the Four Means to Accomplishment (*cattāro iddhipādā*)⁴⁷. It is sublimated as one of the Seven Factors of Enlightenment (*satta bojjhaṅgā*)¹⁰⁸. It is also elevated to one of the eight representatives of the Noble Eightfold Path (*Aṭṭhaṅgika Magga*) as *Sammā Vāyāma* (Right Effort). Hence *Atthasālinī* regards *Viriya* as the root of all achievements.

Viriya has the characteristic of supporting, upholding, or sustaining its concomitants, the function of consolidating its associated states, the manifestation of non-collapse, and the proximate cause of providing initial grounds for exertion.

(12) *Pīti* (zest) (熱忱之‘喜’). *Pīti*, I have already explained it in the *jhāna* factors. Many of the Chinese translations commonly translated *Pīti* as ‘喜’ which is mere ‘joy or delight’, and which had somehow overlooked the connotative nuances. But *Pīti*, as among *saṅkhārakkhandha*, is not the same as pleasant feeling (*vedanākkhandha*). *Pīti* has the characteristic of endearing (*sampiyāyana*), the function of refreshing the mind and body, the

⁴⁵ The differentiation of *vitakka* and *vicāra* as told by Reverend Nāgasena to the king. Cf. T. W. Rhys Davids. *The Questions of King Milinda (Milindapañha)*. (Oxford: PTS, 1980) p.318.

⁴⁶ The Five Powers: faith (*saddhābala*), energy (*viriyabala*), mindfulness (*satibala*), concentration (*saṃādhibala*), wisdom (*paññābala*). Cf. AN 4.152.

⁴⁷ The Four Means to Accomplishment: intention (*chandiddhipādo*), energy (*viriyiddhipādo*), consciousness (*cittiddhipādo*), investigative or analytical wisdom (*vīmamsiddhipādo*). Cf. AN 4.276: Iddhipāda Sutta.

manifestation of elation or trilling with rapture, the mind and body as the proximate cause. (The *Visuddhimagga*, IV).

(13) *Chanda* (intention) (意向). Other meanings are ‘conation, wish-to, or a desire to act’. However, the ‘desire’ herein denotes virtuous desire or a righteous wish to act on wholesome grounds. It should be distinguished from the unwholesome sensuous craving arising from greed (*lobha*), and lust (*rāga*). Shwe Zan Aung (Compendium of Philosophy, p.18) wrote that while the effort of conation or will is due to *Viriya*, an interest in the object is attributable to *Pīti*, *Chanda* constitutes the intention with respect to object. *Chanda* has the characteristic of a desire to act, the function of searching for an object, the manifestation of a need-for, and its proximate cause is that desirous object.

The 4 ‘Unwholesome-Universals’ (*Akusalā-Sabbacitta Sādhāraṇā Cetasikas*)

The following four types of *cetasika* are common to all immoral types of consciousness.

(14) *Moha* (delusion) (癡). *Moha* is synonymous with ignorance (*avijjā*) (無明) because both are the direct opposite of wisdom. *Moha* cloaks us from seeing the true nature of sense-objects which are made up only of mind and matter, thus we are deluded to stubbornly believe that things will always be permanent (*nicca*), pleasant (*sukha*), and that it is self or ego (*atta*). The three close followers of *Moha* are—*lobha* (greed), *diṭṭhi* (fallacy), and *māna* (conceit). *Moha* has the characteristic of unknowing (*aññāna*), the function of veiling of the true nature of sense-objects, the manifestation of fallacious understanding. Its proximate cause is unwise attention (*ayoniso manasikāra*). *Moha* is regarded as the root of all unwholesome states.

(15) *Ahirika* (shamelessness) (無慚). *Ahirika* and *Anottappa* have already been explained in the *Suttantika Dyads*. *Ahirika* has the characteristic of indifference to one’s own misconduct and disgrace, the function of conducting corrupt behaviours, the manifestation of not dwindling from wickedness. Its proximate cause is an inconsideration to own self and to others.

(16) *Anottappa* (unconsciousness) (無愧). *Anottappa* has the characteristic of an absence of conscience and with no sense of guilt of

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one's own wrongdoing. Its function is to carry out wicked deeds. It manifest as not subsiding the evil wrongfulness. Its proximate cause is being disrespectful to own self and to others.

(17) *Uddhacca* (restlessness) (掉舉). *Uddhacca*, as explained in *Atthāsalini*, means 'disquietude, mental distraction or confusion'. It is the unsettled state of mind, the opposite of collectedness (*vupasama*). The various states of fear, for instance, dreadful of ghosts, fearful of death, and phobia of all sorts, fall under restlessness. Restlessness is also one of the Five Hindrances (*nīvaraṇā*)³⁶ and among the Ten Fetters (*Saññojana*) (See Table 2.6.4). Its characteristic is disquietude, function is keeping one's mind unstable. It is manifested as agitation, and its proximate cause is the unwise attention to disquietude.

The 10 ‘Unwholesome-Occasionals’ (*Akusalā Pakiṇṇakā Cetasikas*)

(18) *Lobha* (greed) (貪). *Lobha* includes all degrees of attachment and clinging to the sensuous possessions, as well as the longing for *jhāna* happiness. Its characteristic is the unceasing desire for the sensuous objects. Its function is clinging to them. It manifests as not to let go or relinquishing. Its proximate cause is equating those gains and benefits to enjoyment in things that lead to bondage of all the perishables in life.

(19) *Ditṭhi* (fallacy) (謬見). *Ditṭhi* means 'view, opinion', herein is understood to mean wrong view or fallacy (*micchā-ditṭhi*) as an immoral *cetasika*. Because *Moha* clouds the mind to think that things are permanent, pleasant and 'myself', thus *Lobha* sets in to cling to this 'self', and thereupon *Ditṭhi* takes the fallacious view that 'myself' is permanent and real. *Ditṭhi* arises as a result of misapprehending things the way it rightfully should have been. It has the characteristic of unwise opinion of things, the function of presuming, manifestation of a mistaken conviction. Its proximate cause is the disinclination to follow the noble causes.

(20) *Māna* (conceit) (傲慢). Conceitedness, vainglory or self-pride should not be mistakenly thought as a virtue for happiness. More often than not, 'conceit' arises in a case after one has been trained in the *Tipiṭaka* and by various measures who seemed to have also overcome all the fallacious misconceptions, but due to imperceptibility attributable to the subtle sophistication of *cetasikas*, one will tend to self-evaluate and

elevate oneself in exaltedness and superiority to be discernible from the others. *Māna* is one of the Ten Fetters (*Saññojana*). (See Table 2.6.4). *Māna* has the characteristic of a lofty manner, the function of self-exalting. It manifests as extreme vanity in oneself who assumes superiority in comparison to others. Its proximate cause is the absence of right views.

(21) *Dosa* (hatred) (瞋). *Dosa* should be understood to have included all degrees of aversion, from rage, anger, animosity to annoyance, and even the slightest irritation. It is the most destructive element because all retaliatory conflicts and killings happened out of *Dosa*. It has the characteristic of bursting into anger, the function of spreading of itself. It is manifested as taking offence, and its proximate cause is having the grounds for annoyance.

(22) *Issā* (envy) (嫉). Envy or jealousy arises because of someone else having success, prosperity, or receiving honour, praise, and better things. *Issā* has the characteristic of not enduring the success of others, the function of having displeasure with someone else's success. It is manifested as a strong dislike towards that, and its proximate cause is others who are having success.

(23) *Macchariya* (avarice) (慳). While *Issā* is objective because of an exterior influence, *Macchariya* is subjective, but both elements deprive a person of happiness. *Macchariya* has the characteristic of being stingy with regard to sharing with others about information, knowledge, gain, recognition, time, including money for charity, etc. which one has obtained. The characteristic of avarice or stinginess is the reluctance to share one's own success. Its function is to refrain from sharing with others. It is manifested as niggardliness, and its proximate cause is one's own success.

(24) *Kukkucca* (scruple or worry). *Kukkucca* has the meanings of 'scruple, worry, remorse, uneasiness of conscience'. Hence in Chinese it should be 顧忌; 蹤躇; 慢慮 instead of what has been interpreted as 'misconduct'⁴⁸. Though *Issā*, *Macchariya* and *Kukkucca* arise separately, but when either one of them arises, it is always accompanied by *Dosa*. *Kukkucca* is constant in all the unwholesome cittas. Its characteristic is subsequent regret. Its function is to sorrow over what has and what has not been done. It is manifested as remorse. Its proximate cause is what

⁴⁸ *Kukkucca* has been interpreted as 'misconduct' or '惡作' according to the Chinese translation of *Abhidhammattha saṅgaho*. Cf. 葉均譯, 攝阿毗達摩義論 (法雨道場印行: 臺灣嘉義, 1999).

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has and what has not been done (i.e. wrongs of commitment and omission).

(25) *Thīna* (sloth) (惛沉). *Thīna* is sluggishness or a lethargic state of mind. It is opposed to *Viriya*. *Thīna* is also explained as sickness of the mind. It has the characteristic of a deprivation of drive, the function of dispelling energy. It manifests as the sinking of the associated states and cittas. Its proximate cause is unwise attention to dullness, laziness, drowsiness, etc.

(26) *Middha* (torpor) (滯緩). Torpor, or called torpidity, is the morbid state of the mental concomitants. It is explained as sickness of the mental structure (*kaya-gelañña*), i.e. the 52 *cetasikas*. *Thīna* and *Middha* are among the Five Hindrances³⁶. Its characteristic is unwieldiness of sense. Its function is closing the doors of consciousness. It is manifested as drooping, or sleepiness. Its proximate cause is the unwise attention to laziness, boredom and sleepiness.

When one is overcome by sloth and torpor, there is absence of energy (*vīriya*), no vigour to perform *jhāna*, to observe *sīla*, to study *dhamma*, nor to develop *upekkhā*.

(27) *Vicikicchā* (doubt) (疑). *Vicikicchā*, in this context, is referring to the sceptical doubt about the Triple Gems (*Ti-Ratana*); sceptical about what were written in the *Tipiṭaka* and the training which it had thought; doubtful of the qualified teachers and *saṅghas*; uncertain about the Law of the Twelvefold Causal Genesis; uncertain about the cause and effect of the past and future existences; uncertain of the noble truths and the noble path. When doubt coexists with worry, it adds up to the emotion of misgivings. *Vicikicchā* is totally eliminated in the steam-entry path consciousness. Its characteristic is being sceptical to the Buddha's teachings. Its function is to doubt and waver. It is manifested as indecisiveness and hesitation due to perplexed uncertainty. Its proximate cause is unwise attention to the wrong views.

The 25 ‘Beautiful’ Concomitants (*Sobhaṇas*)

There are 25 beautiful cittas which are sub-divided into four groups: 19 common beautiful universals (*Sobhaṇasādhāraṇā*); and the three groups that are made up of three kinds of Abstinence (*Virati*), 2 Illimitables (*Appamaññā*), and Non-delusion (*Paññindriya*). The last three

groups are variable adjuncts not necessarily contained in the beautiful consciousness.

The 19 ‘Beautiful-Universals’ (*Sobhaṇa Sādhāraṇā Cetasikas*)

(28) *Saddhā* (faith) (信心). *Saddhā*, or Faith, Confidence, is the first of the beautiful *cetasikas*. When a person takes refuge in the Three Jewels of Buddhism, the spirit of inquiry has always been encouraged so that it will not become a blind faith. When one has the right *Saddhā*, all the unwholesome concomitants will wane and eventually vanish, with the result that the mind becomes clear of all ambiguities. *Saddhā* arises with the beautiful cittas of the sense-sphere, with the *rūpāvacara cittas*, *arūpāvacara cittas*, and the *lokuttara cittas*. The *Atthasālinī* describes *Saddhā* as the ‘forerunner’ of wholesomeness.

Saddhā has confiding-in as its characteristic, to purify as its function. It manifests as unambiguity or the non-obscurity of mind. Its proximate cause is factors of a ‘Stream-Winner’.

(29) *Sati* (mindfulness) (念). *Sati* is the mindfulness of things that are taking place presently rather than the faculty of memory remembering what had been the past. *Saddhā* should be regarded as a gatekeeper from guarding the six doors of our senses to keep us from unwholesome acts. One should also always be mindful to follow the Buddha’s teaching to strive for liberation from all sufferings. *Sati* is also a member of the Five Spiritual Faculties⁴⁹ as well as a member of the Five Spiritual Powers⁴⁶. It is also one of the Seven Factors of Enlightenment¹⁰⁸ (*bojjhaṅga*) and the seventh link of the Noble Eightfold Path (See Table 2.6.3).

(30) *Hiri* (shame) (慚), and (31) *Ottappa* (Dreadful of Moral Remorse, or Conscience) (愧). *Hiri* which is ‘shame’, and *Ottappa* is ‘conscience or the fear of wrongfulness and moral remorse’, both have already been explained in the Suttantika Dyads. These two elements are the ‘guardians of the world’ as said by the Buddha. They prevent humanities from inundated with immoralities and corruptions. While *Hiri* has the characteristic of repellent of all wickedness, *Ottappa* has the

⁴⁹ The Five Spiritual Faculties (*Pañc’ indriyāni*) are taken here as the Factors of Enlightenment: 1. *Saddhindriya* (faith or confidence); 2. *Viññayindriya* (energy or effort); 3. *Satindriya* (mindfulness); 4. *Samādhindriya* (concentration); 5. *Paññindriya* (wisdom). Cf. MN 77: Mahāsakuludāyi Sutta.

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characteristic of being dreadful of it. They both have the function of not doing evil, and are manifested as the shying-away from evil. Their proximate cause is self-respect and respect for others, respectively.

(32) *Alobha* (non-greed) (無貪). *Alobha* is not the mere absence of greed, but it includes the presence of altruistic virtues such as unselfish sharing, sacrifices, liberality, generosity and renunciation. It is one of the three beautiful roots (*sobhana hetus*). All beautiful cittas are rooted in *alobha*, *adosa*, and *amoha*. The worldlings, because of self-importance and self-esteem, desire the pleasant things only for themselves and for those people who are important to them, and clinging to attachments unfailingly—are opposed to *Alobha*. *Alobha* has the characteristic of the mind being free from cupidity for the objects, the function of not to seize as possession, and the manifestation in the form of detachment and generosity.

(33) *Adosa* (non-hatred) (無瞋). *Adosa* is not a mere absence of hatred or aversion but it includes such positive virtues as loving-kindness, gentleness, amity, harmony, friendliness, etc. *Adosa* has the characteristic of the absence of anger and resentment like the two friends in concord. It has the function of removing annoyance and fostering kindness, the manifestation of agreeableness.

According to the *Visuddhimagga* (Chapter IX, 93), when *Adosa* appears as *mettā* (or loving-kindness which supposedly is one of the Four Illimitables⁵⁰), it is characterised herein as promoting the welfare of other living beings, the function of taking preference of their welfare, the manifestation of removing ill-will or annoyance. Its proximate cause is seeing all beings as lovable. However, such loving kindness must be distinguished from the temporal affection which are characterised by selfishness, differentiation and clinging.

(34) *Tatramajjhattatā* (neutrality of mind) (中捨性). Literally, *Tatramajjhattatā* means ‘there in the middleness’. It is synonymous with equanimity (*upekkhā*)⁵⁰ not as a neutral feeling of disinterestedness or partiality, but as a balanced state of mental attitude or the ‘neutrality of mind’. The *Atthasālinī* explains the ‘balance of mind’ as—when there is equanimity, there is neither elation nor depression because the object is

⁵⁰ Even though only *Karunā* (compassion) and *Muditā* (altruistic joy) are mentioned as the two Illimitables, the other two, *Mettā* (loving-kindness) is implied in *Adosa* (greedlessness), and *Upekkhā* (equanimity) is implied in *Tatramajjhattatā* (neutrality of mind). These four limitless states are called *brahmavihāras*, ‘divine abodes’ or sublime states.

viewed with neutrality. When we are being generous, adhering to precepts and morality, develop the right understanding of the interrelationship between corporeality, *cittas* and their associated *cetasikas* that have arose together with. Then, there is a ‘balance of mind’.

Tatramajjhattatā has the characteristic of conveying consciousness and the mental factors evenly. Its function is to prevent an attitude of partiality. It is manifested as neutrality. It should be understood the importance of applying equanimity in the states of *cittas* and *cetasikas*.

The next twelve *cetasikas* always arise together, are classified into six pairs—each pair contains one term pertaining to *kāya* or called ‘mental structure’ which is the collection of mental concomitants (*vedanā*, *saññā*, and *saṅkhārā*), and another term is pertaining to *citta*. The word ‘structure’ here is preferred over ‘body’ (身) as the latter can be misinforming as a material body if translated verbatim. Herein *Citta* connotes the whole consciousness. These *cetasikas* occur in pairs because together they oppose their unwholesome opponents. It should be understood herein this explanation for *kaya* and *citta* be applied to all these six pairs of *cetasikas*.

(35, 36) *Passaddh-Kāyapassaddhi* (tranquility of mental structure) (身輕安); *Cittapassaddhi* (tranquility of consciousness) (心輕安).

Passaddhi means tranquility, calmness, quietude. Such tranquility must be distinguished from those calmness arising from pleasant feeling with the sense-objects (e.g. mind free from worry, restfulness, and relaxation of mind) because these are still the moments of attachment, albeit subtle that usually appear as unnoticeable.

When it is highly developed, *Passaddhi* becomes a factor of Enlightenment (*Bojjhaṅga*). ‘Tranquility of the mental structure’ suppresses or allays the agitation of the accompanying *cetasikas*, conditioning the smooth and even way of their functioning. ‘Tranquility of the consciousness’ allays agitation of the accompanying consciousness. Together they opposed to such defilements as restlessness and worry (*uddhacca-kukkucca*), which create distress.

This twofold tranquility has the characteristic of calming down of uneasiness of the mental factors and *citta*, respectively. Its function is to crush the disturbances of them both. It manifests as an unfaltering states of coolness and composedness. Its proximate cause is the mental factors and *citta*.

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(37, 38) *Lahutā-Kāyalahutā* (lightness of mental structure) (身輕快性); *Cittalahutā* (lightness of consciousness) (心輕快性).

Lahutā means lightness, agility, or buoyancy. When there is lightness in the absence of sluggishness and inertia, the mental factors and *citta* react with alertness. In the case when mindfulness arises (which fills those moments of unawareness of what exactly went through our six sense doors), there are also lightness of *kaya* and of *citta* as well as alertness which perform their wholesome functions. This pair of *cetasikas* are opponents of such defilements as sloth and torpor, which create heaviness of the mental concomitants and consciousness.

The twofold lightness has the characteristic of the suppressing of heaviness of the *cetasikas* and *citta*, respectively. Its function is to crush heaviness in both. It is manifested as non-sluggishness in both. Its proximate cause is the mental factors and *citta*.

(39, 40) *Mudutā-Kāyamudutā* (malleability of mental structure) (身柔軟性); *Cittamudutā* (malleability of consciousness) (心柔軟性).

The two *cetasikas* refer to the pliancy, malleability or elasticity of the mental factors and consciousness, which removes stiffness, inflexibility, and resistance. This pair of *cetasikas* are opponents of such corruptions as opinionatedness, wrong views, and conceit which create rigidity of the mental concomitants and consciousness. Such mental pliancy or malleability is necessary so that a person can develop the open-mindedness in order to accumulate the right understanding of the ultimate realities.

The twofold malleability has the characteristic of the subsiding of rigidity (*thambha*) of the mental factors and consciousness, respectively. Its function is to crush rigidity in both. It manifests as setting up non-resistance. Its proximate cause is the mental factors and *citta*.

(41, 42) *Kammaññatā-Kāyakammaññatā* (wieldiness of mental structure) (身適應性), *Cittakammaññatā* (wieldiness of consciousness) (心適應性).

Kammaññatā means wieldiness, workableness, preparedness, or adaptability, like the case of a pure gold, with the suitable degree of pliancy and softness to become serviceable and workable. Thus the two *cetasikas* refer to the adaptability of the mental factors and consciousness. Wieldiness is necessary for every *kusala* such as the development of calmness, insight, generosity, etc., in order to gain confidence. The pairs of wieldiness are opponents of the hindrances (*nīvaraṇā*)³⁶, which create unwieldiness of the mental factors and *citta*.

The twofold wieldiness has the characteristic of the subsiding of unwieldiness or unadaptability in the mental factors and citta, respectively. Its function is to crush unwieldiness. It is manifested as success of the mental factors and citta in making something a wholesome object. Its proximate cause is the mental factors and citta.

(43, 44) *Pāguññatā-Kāyapāguññatā* (proficiency of mental structure) (身練達性); *Cittapāguññatā* (proficiency of consciousness) (心練達性).

Pāguññatā denotes the proficiency, competence and fitness in the carrying-out of *kusala*. It is only with the right understanding of the dhamma and ultimate realities being developed, that one can conditions the proficiency of all wholesome mental factors and cittas. The higher levels of proficiency in *kaya* and *cittas* occurred as one attained higher stages of enlightenment where all defilements are eradicated.

The twofold proficiency has the characteristic of healthiness of the mental factors and citta, respectively. Its function is to suppress sickness and unhealthiness in both. It is manifested as the absence of inefficiency in both. Its proximate cause is the mental factors and citta. This pairs of proficiency are opposed to the lack of faith, diffidence, skepticism, corruptions, etc., which cause sickness and unhealthiness of the mental factors and citta.

(45, 46) *Ujjukatā-Kāyujukatā* (rectitude of mental structure) (身正直性); *Cittujukatā* (rectitude of consciousness) (心正直性).

Ujjukatā means rectitude, uprightness, straightness. It may be edifying to extract a quote from the *Visuddhimagga* which describes insincerity or the absence of rectitude about the monk who walks, stands, sits and lies down as though mindfully concentrated which in actual fact, this may not be so⁵¹. In actual situations, people tend to pretend that they are better than what they really are, and also generous acts are sometimes performed out of the expectation of gaining recognition, popularity or other benefits in return. Thus the rectitude of *cetasikas* and

⁵¹ ‘... It is hypocrisy on the part of one of evil wishes, which takes the form of deportment influenced by eagerness to be admired, that should be understood as the instance of scheming... Here someone of evil wishes, a prey to wishes, eager to be admired, thinking ‘thus people will admire me’, composes his way of walking, composes his way of lying down; he walks studiedly, stands studiedly, sits studiedly, lies down studiedly; he walks as though concentrated, stands, sits, lies down as though concentrated; and he is one who meditates in public. Such disposing, posing, composing, of deportment, grimacing, grimacy..., is known as the instance of scheming called deportment.’ Cf. Bhikkhu Nāṇomali, *the Path of Purity (Visuddhimagga)*, (Buddhist Publication Society: 2010) p.27.

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of *citta* are necessary for accompanying the ‘*citta*’—which develops right understanding of the most upright and sincere way for all defilements to be eradicated.

The twofold rectitude has the characteristic of uprightness of the mental factors and *citta*, respectively. Its function is to crush impurities and unscrupulousness of the mental factors and *citta*, and its manifestation is non-crookedness. Its proximate cause is the mental factors and *citta*. The pairs of rectitude *cetasikas* are opponents of craftiness, dishonesty, fraudulence, treachery, scheming, hypocrisy, etc., which create and crookedness in the mental factors and *citta*.

The above six pairs of *cetasikas* accompany all beautiful consciousness. They are indispensable for every kind of wholesome states, be it generosity (*dāna*), morality (*sīla*), development of calmness (*saṃatha*), or insight (*vipassanā*).

The next six beautiful *cetasikas* are base on occasions when their functions are individually exercised. They are: the three *virati cetasikas*, two *appamaññā cetasikas*, and the one *paññindriya cetasika*.

The 3 ‘Beautiful-Abstinences’ (*Virati Cetasikas*)

It should be noted that when a person abstains from committing a wicked deed without any prompting reason but out of spontaneity or natural awareness of morality, such is not a case of *Virati*. The *Atthasālinī* distinguishes three kinds of Abstinence (*virati*) as stated below.

(1) Natural abstinence (*sampatta-virati*). It is the abstinence from performing evil deeds as they arise, in view of one’s status, reputation, and other social implications.

(2) Abstinence by undertaking precepts (*saṃdāna-virati*). It is the abstinence from performing evil deeds because one had undertaken to observe precepts or follow *vinaya*.

(3) Abstinence by eradication (*saṃuccheda-virati*). It is the abstinence that is associated with the Transcendental-Path Consciousness which completely eradicates all the roots of ill-wills and mundane passions.

The *Viratis* contain three distinct mental factors—namely, Right Speech, Right Action, and Right Livelihood. These three *cetasikas* arise together only in the supramundane consciousness, whilst in other

mundane consciousness they arise separately because they are still volitional *cetasikas*.

(47) *Sammāvācā* (Right Speech) (離語惡作). This is the volitive abstinence from wrong speech, namely—harsh speech, slanderous speech, lying, and frivolous conversation. (惡口, 兩舌, 妄語, 綺語).

(48) *Sammākammanta* (Right Action) (離身惡作). This is the volitive abstinence from wrong bodily action—killing, stealing, and sexual misconduct. (殺, 盜, 淫).

(49) *Sammā ājīva* (Right Livelihood) (離邪營生). This is the volitive or deliberate abstinence from wrong livelihood—for examples, drug-trafficking, weapons, liquors, prostitution, butcher's trade, etc. (非正業).

The 2 ‘Beautiful-Illimitables’ (*Appamaññā Cetasikas*)

In essence, there are four Illimitables or states of boundless range towards all sentient beings—loving-kindness (*mettā*), compassion (*karuṇā*), altruistic joy (*muditā*), and equanimity (*upekkhā*). These four Illimitables are sometimes called ‘brahmavihāras’, ‘divine abodes’ or ‘sublime states’. However, only *karuṇā* and *muditā* are included in the *cetasikas*. It is because *mettā* (loving-kindness) is implied in *adosa* (non-hatred), and *upekkhā* (equanimity) is also implied in the mental factor of *tatramajjhattatā* (neutrality of mind).

Mettā (慈) is derived from the root, √ *mid*, which means ‘to soften, to love’. Thus *Mettā* can be understood as states (or *cetasika*) that are the mind softened and thereupon established a warm and friendly disposition towards others. It sees the ‘lovable ness’ of other beings indiscriminately. ‘Loving-kindness, goodwill, benevolence’ are suggested as the appropriate definitions. *Mettā* should be distinguished from temporal love, carnal or sensuous affection which are elements of the human attachment. *Mettā*, in its own right, represents an unconditional love which embraces the good and welfare of all beings without any differentiation. It has the characteristic of promoting the welfare of other beings, and the function of ensuring the happiness of others. It is manifested as non-enmity.

Upekkhā (捨), is derived from *Upa* (means ‘impartially’) + *Vikkh* (means to ‘view’). Thus *Upekkhā* indicates a state of neutrality without partiality or bias, and represents a balanced state of mind. *Upekkhā* is not exactly the same as the ‘neutral feeling’, but is a sterling and

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immeasurable virtue which embraces all goods and evils, inferiors and superiors, and all such antithetic two ends. Thus ‘equanimity’ is suggested as the closest equivalent.

(50) *Karuṇā* (compassion) (悲). *Karuṇā*, derived from √*kar*, means ‘to do, to make’. *Karuṇā* can be interpreted as ‘states that make the heart solemnly feeling the same degree as those who are afflicted with sorrow and miseries, so much so that one feels accountable to eradicate all their sufferings.’

Compassion (*karuṇā*) herein must be distinguished from ‘loving-kindness’ (*mettā*). Loving-kindness is a mode of the ‘non-hatred’ (*adosa*) *cetasika*, which is directed towards the ‘loveableness’ of all beings, and to promote their welfare and happiness. Compassion, on the other hand, is directed towards the allaying of their sufferings.

Karuṇā is characterised as promoting the allaying of suffering in others. Its function resides in not tolerating oneself with seeing others suffering. It is manifested as emancipation from agony and cruelty. Its proximate cause is seeing the helplessness of those suffered. *Karuṇā* sees its success when it has alleviated the suffering, cruelty and sorrow of others, and it fails when the same have not subsided.

(51) *Muditā* (altruistic joy) (無私之‘喜’). *Muditā* derived from √*mud*, means ‘to be pleased’. *Muditā* is not mere sympathy, but an appreciative joy that is pleased in an altruistic, selfless manner. It has the characteristic of gladness in silent acquiescence at the success of others. Its function is not to be envious and jealous at the success of others. It is manifested as the elimination of aversion. Its proximate cause is to see the success of others. It succeeds when it causes jealousy and envy to subside, and it fails when it produces merriment or rejoicing.

The ‘Beautiful Non-Delusional’ (*Paññindriya Cetasika*)

(52) *Paññindriya* (wisdom faculty) (無癡).

Paññā means wisdom, insight; *Indriya* means a controlling faculty. Herein it is called a faculty because it exercises control over the comprehension of things in light of the three characteristics of existence—*anicca*, *dukkha* and *anatta*. In the Abhidhamma, wisdom (*paññā*), knowledge (*ñāṇa*), and non-delusion (*amoha*) are synonymous. Because *paññā* overcomes ignorance (*avijjā*), it is called non-delusion

(*amoha*) or sometimes called the higher knowledge (*vijja*). When cultivated through the perfect mental concentration (*saṃādhi*), *paññā* elevates to become supernormal knowledge (*abhiññā*).

Paññā is one of the four means of accomplishing one's end⁴⁷, under the name 'investigative or analytical wisdom' (*vīmaṇsiddhipādo*). It is also a component of the Noble Eightfold Path, under the name of 'Right-View' (*sammā-ditṭhi*). When *paññā* is highly cultivated, it becomes a Factor of Enlightenment¹⁰⁸ under the name 'Investigation of States'. *Paññā* at its culmination will be the omniscience of the Buddha.

Paññā has the characteristic of unfaltering inquiry according to their intrinsic nature. It has the function of illuminating the objective field of inquiry like that function of a lamp. It manifests as non-bafflement. Its proximate cause is wise attention (*yoniso manasikāra*).

The “Or-Whosoever” Factors (*Ye-Vā-Panaka*)

In the *Atthasālinī*, Buddhaghosa Thera identified the 9 'Supplementary Mental Factors', which are all part of the fifty-two mental factors. The 9 Supplementary Factors are: Intention (*chanda*); Decision (*adhimokkha*); Attention (*manasikāra*); Neutrality of Mind (*tatramajjhattatā*); Compassion (*karunā*); Altruistic Joy (*muditā*); presence of Right Bodily Action (*sammāvācā atthi*), presence of Right Speech (*sammākammanto atthi*), and presence of Right Livelihood (*sammā-ājīvo atthi*)⁵². The *Atthasālinī* mentioned that these factors can all be found in the various passages of the Suttas.

Buddhaghosa Thera mentioned in the *Atthasālinī*, in connexion with these 9 supplementary factors, that: 'these, or whatsoever (*ye vā pana*) other conditionally-arisen states there are on that occasion, these are kammically wholesome phenomena⁵³.' As in all the conformist wholesome consciousness, there exists the good conations and virtuous desires, Thera indeed implied that the list of mental factors should not be fixed but rather that supplements of the list be permitted on that occasion. Hence the supplements are here included as the 'or-

⁵² DhsA. par. 328.

⁵³ DhsA. par. 178. ...Ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā ime dhammā kusalā'ti ayam appanā nāma.

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whatsoever' (*ye vā panaka*) factors. Indeed, an enumerated list of the 52 mental factors is by no means an exhaustive number as no dhamma is bound by any absoluteness, but the list can have further additions or revision as a better measure for gauging good moralities and wholesomeness.

All these 9 supplementary mental factors appear to be accompaniments of the wholesome consciousness, except the first three factors (Intention, Decision and Attention) which can arise with either the wholesome consciousness or unwholesome consciousness. Intention (*chanda*) is associated with 69 types of consciousness that have excluded the rootless's and the two types of unwholesome consciousness accompanied by delusion; decision (*adhimokkha*) is associated with 78 types of consciousness; attention (*manasikāra*) is associated with all the 89 types of consciousness. These will be explained in detail among the rest of cetasikas in the next section. Table 3.2 also provides a consolidated summary view of all the mental factors in connection to the cittas. As a comparison, in the Sarvāstivāda Abhidhamma, the foregoing three factors are included as common to all the consciousness; the Mahāyāna-Yogācāra Abhidhamma grouped these three factors in the same way as in the Theravada Abhidhamma.

Relating the 52 Cetasikas with the Cittas by a Table

Table 3.2: Relationship of the 52 *Cetasikas* with the 89 (or 121) *Cittas*

52 Mental Factors		13 Common Non-Beautifuls							14 Common Unwholesomes							25 Common Beautifuls				
		6 Occasionals			10 Occasionals				18. Greed			19. Fallacy			20. Conceit		21. Hatred; 22. I Envy		23. Avarice; 24. Worry	
89 (or 121) Consciousness		(1-7. Universals)	8. Initial application	9. Sustained application	10. Decision	11. V Energy	12. Zest	13. Intention	(14-17. Universals)											
Sub-Total (Mental Factors)		7	1	1	1	1	1	1	4	1	1	1	1	2	2	2	1	19	3	2
12 The Sensuous Sphere	5 Unprompted	1. greed-rooted, accompanied by joy, associated with fallacy	1	7	1	1	1	1	1	4	1	1								19
		3. greed-rooted, accompanied by joy, dissociated from fallacy	1	7	1	1	1	1	1	4	1	1								19
		5. greed-rooted, accompanied by equanimity, associated with fallacy	1	7	1	1	1	1	1	4	1	1								18

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	7. greed-rooted, accompanied by equanimity, dissociated from fallacy	1	7	1	1	1	1	1	4	1	1										18
	9. hatred-rooted, accompanied by displeasure, associated with aversion	1	7	1	1	1	1	1	4			2	2								20
5 Prompted	2. greed-rooted, accompanied by joy, associated with fallacy	1	7	1	1	1	1	1	1	4	1	1	2								21
	4. greed-rooted, accompanied by joy, dissociated from fallacy	1	7	1	1	1	1	1	1	4	1	1	2								21
	6. greed-rooted, accompanied by equanimity, associated with fallacy	1	7	1	1	1	1	1	1	4	1	1	2								20
	8. greed-rooted, accompanied by equanimity, dissociated from fallacy	1	7	1	1	1	1	1	1	4	1	1	2								20
	10. hatred-rooted, accompanied by displeasure, associated with aversion	1	7	1	1	1	1	1	1	4		2	2	2							22
	11. delusion- rooted, accompanied by equanimity, associated with doubt	1	7	1	1	1	1	1		4				1							15
2 Delusion-rooted	12. delusion- rooted, accompanied by equanimity, associated with restlessness	1	7	1	1	1	1	1		4											15

24 The Sensuous Sphere Root-Condition Consciousness											8 Great Wholesome-Beautifuls						
3 Functionals											4 Unprompted						
4 Prompted																	
1. five sense-doors 'advertising' consciousness accompanied by equanimity	1	7	1	1	1										10		
2. mind-door 'advertising' consciousness accompanied by equanimity	1	7	1	1	1	1									11		
3. 'smile-producing' consciousness accompanied by joy	1	7	1	1	1	1	1								12		
1.accompanied by joy, associated with knowledge	1	7	1	1	1	1	1	1	1				19	3	2	1	38
3.accompanied by joy, dissociated from knowledge	1	7	1	1	1	1	1	1	1				19	3	2		37
5.accompanied by equanimity, associated with knowledge	1	7	1	1	1	1	1	1					19	3	2	1	37
7.accompanied by equanimity, dissociated from knowledge	1	7	1	1	1	1	1	1					19	3	2		36
2.accompanied by joy, associated with knowledge	1	7	1	1	1	1	1	1	1				19	3	2	1	38
4.accompanied by joy, dissociated from knowledge	1	7	1	1	1	1	1	1	1				19	3	2		37
6.accompanied by equanimity, associated with knowledge	1	7	1	1	1	1	1	1	1				19	3	2	1	37

8 Great Wholesome-Beautiful Resultants 4 Unprompted 4 Prompted	8.accompanied by equanimity, dissociated from knowledge	1 7 1 1 1 1 1 1 1 1 1 1 1 1 1 19 3 2 36
	1.accompanied by joy, associated with knowledge	1 7 1 1 1 1 1 1 1 1 1 1 1 1 1 19 1 1 33
	3.accompanied by joy, dissociated from knowledge	1 7 1 1 1 1 1 1 1 1 1 1 1 1 1 19 1 1 32
	5.accompanied by equanimity, associated with knowledge	1 7 1 1 1 1 1 1 1 1 1 1 1 1 1 19 1 1 32
	7.accompanied by equanimity, dissociated from knowledge	1 7 1 1 1 1 1 1 1 1 1 1 1 1 1 19 1 1 31
	2.accompanied by joy, associated with knowledge	1 7 1 1 1 1 1 1 1 1 1 1 1 1 1 19 1 1 33
	4.accompanied by joy, dissociated from knowledge	1 7 1 1 1 1 1 1 1 1 1 1 1 1 1 19 1 1 32
	6.accompanied by equanimity, associated with knowledge	1 7 1 1 1 1 1 1 1 1 1 1 1 1 1 19 1 1 32
	8.accompanied by equanimity, dissociated from knowledge	1 7 1 1 1 1 1 1 1 1 1 1 1 1 1 19 1 1 31

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15 Fine-Material Sphere Consciousness	8 Great Beautiful Functionals	4 Unprompted	1.accompanied by joy, associated with knowledge	1	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	19	2	1	35
			3.accompanied by joy, dissociated from knowledge	1	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	19	2	1	34
			5.accompanied by equanimity, associated with knowledge	1	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	19	2	1	34
			7.accompanied by equanimity, dissociated from knowledge	1	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	19	2	1	33
			2.accompanied by joy, associated with knowledge	1	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	19	2	1	35
		4 Prompted	4.accompanied by joy, dissociated from knowledge	1	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	19	2	1	34
			6.accompanied by equanimity, associated with knowledge	1	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	19	2	1	34
			8.accompanied by equanimity, dissociated from knowledge	1	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	19	2	1	33
			First Jhāna together with initial application, sustained application, zest, happiness, one-pointedness (wholesome [01], resultant [06], functional [11])	3	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	19	2	1	35

	Second Jhāna together with sustained application, zest, happiness, one- pointedness (wholesome [02], resultant [07], functional [12])	3	7	1	1	1	1	1								19	2	1	34
	Third Jhāna together with zest, happiness, one- pointedness (wholesome [03], resultant [08], functional [13])	3	7			1	1	1	1							19	2	1	33
	Fourth Jhāna together with happiness, and one-pointedness (wholesome [04], resultant [09], functional [14])	3	7			1	1		1							19	2	1	32
	Fifth Jhāna together with equanimity, and one-pointedness (wholesome [05], resultant [10], functional [15])	3	7			1	1		1							19		1	30
12-Immaterial Sphere Consciousness	Pertain to the base of infinite space (wholesome [01], resultant [05], functional [09])	3	7			1	1		1							19		1	30
	Pertain to the base of infinite consciousness (wholesome [02], resultant [06], functional [10])	3	7			1	1		1							19		1	30

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Association of the Cetasikas with the different Cittas

Table 3.2 above (see also in Appendix IV, tabulated in Pāli terms) depicts the relationship between the 52 *Cetasikas* and the 89 (or 121) *Cittas*. Readers please note that in Table 3.2, the sequencing of the 15 Fine-Material Sphere consciousness (*Rūpāvacaracittāni*) and the 12 Immaterial Sphere consciousness (*Arūpāvacaracittāni*) correspond with the same way of sequencing of the consciousness in Table 2.4.1 and Table 2.5.1, respectively.

Taking Table 3.2 as the main reference, the following summarises the association of the 52 mental factors with the broader 121 types of consciousness (the method of *sampayoganaya*).

The 7 *Aññasamāna Sabbacitta-Sādhāraṇas*

The 7 All-Common-Non-Beautiful-Universal mental factors (*sabbacitta-sādhāraṇas*), namely: contact, feeling, perception, volition, one-pointedness, vitality faculty, attention (or ideation)—link with every of the 89 types of consciousness.

The 6 *Aññasamāna Pakiṇṇakas*

The 6 Occasional mental factors (*pakiṇṇakas*) associate with certain beautiful (*sobhaṇa*) and non- beautiful (*asobhaṇa*) consciousness.

- i. Initial application (*vitakka*) associates with 55 types of consciousness, that is, all the types of sense-sphere consciousness excluding the two sets of fivefold sense consciousness ($54 - 10 = 44$); and also the 11 First-Jhāna consciousness.
- ii. Sustained application (*vicāra*) associates with 66 consciousness—comprising all the types of sense-sphere consciousness (excluding the two sets of fivefold sense consciousness), the 11 First-Jhāna consciousness and 11 Second-Jhāna consciousness. ($44 + 11 + 11 = 66$).
- iii. Decision (*adhimokkha*) associates with 110 types of consciousness—comprising all the sense-sphere consciousness but excluding the two

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sets of fivefold sense consciousness and the unwholesome consciousness accompanied by doubt.

(121 – 10 – 1 = 110).

- iv. Energy (*viriya*) associates with 105 types of consciousness—consists of all types of consciousness but excluding the two sets of fivefold sense consciousness, the five sense-doors advertising consciousness, the two receiving consciousness, and the three investigating consciousness. (121 – 10 – 1 – 2 – 3 = 105).
- v. Zest (*pīti*) associates with all the types of consciousness but excluding those accompanied by displeasure and equanimity, body-consciousness (accompanied by pleasure and by pain), and the 11 Fourth-Jhāna consciousness which are without zest. (121 – 55 – 2 – 11 = 51).
- vi. Intention (*chanda*) associates with all the types of consciousness but excluding those of non-root and the two types of unwholesome consciousness accompanied by delusion. (As *chanda* herein means a ‘virtuous desire or a righteous wish to act’, thus it is not present in the delusion-rooted cittas). (121 – 18 – 2 = 101).

The 4 *Akusala Sādhāraṇas*

The 4 Unwholesome-Universal mental factors (*akusala sādhāraṇas*), that is—delusion, shamelessness, Unconscientiousness, and restlessness—link with all the twelve unwholesome types of consciousness. The four need not arise all at once, but all the unwholesome consciousness—in general from petty as frivolous lies to hideous crimes—involve to some degree of unwise attention or ignorance (being delusive), unashamed and unregretful, unapprehensive of the wrong-doings or lack of conscientiousness, and either the latent states of aversion or the visibly conspicuous restlessness.

The 10 *Akusala Pakiṇṇakās*

The 10 Unwholesome-Occasional mental factors (*akusala pakīṇṇakā*) associate only with the unwholesome consciousness. The following explains each of them individually.

- i. Greed (*lobha*) associates with the 8 types of greed-rooted consciousness.

- ii. Fallacy (*dīṭṭhi*) arises with the 4 types of greed-rooted consciousness which are associated with fallacious views.
- iii. Conceit (*māna*) arises with the 4 types of greed-rooted consciousness dissociated from fallacious views. While *māna* always arise with any of these four cittas, these unwholesome cittas can occur independently without the presence of conceit.
- iv. Hatred (*dosa*), Envy (*issā*), Avarice (*macchariya*), Worry (*kukkucca*)—any of these four mental factors arise with either one or two of the unwholesome consciousness associated with aversion. Hatred certainly arises with the two unwholesome consciousness. However, the other three mental factors, although partake of the characteristic of aversion, arise variably and occasionally depending on conditions. In another words, the three—envy, avarice, worry—are mutually exclusive, and can not co-exist in the same consciousness, or they can altogether absent from the consciousness which left with only a hatred feeling.
- v. Sloth (*thīna*) and Torpor (*middha*) associates with the 5 types of unwholesome consciousness which are ‘prompted’. These two factors, being lethargy and a morbid state of mind, lacking the impulse and eagerness, do not belong to the types of consciousness which are ‘unprompted’. Although the two factors arise only on occasions but they occur inseparably in pair.
- vi. Doubt (*vicikicchā*) arises only in the delusion-rooted consciousness that is associated with doubt.

The 19 Sobhaṇa Sādhāraṇas

The 19 Beautiful-Universal mental factors (*sobhaṇa sādhāraṇas*) are linked with the 59 types (or 91 in broad total) of beautiful consciousness²⁴. (24 + 15 + 12 + 8 = 59). (121 – 12 – 18 = 91).

The 6 Sobhaṇa Pakiṇṇakās

The remaining 6 Beautiful-Occasional mental factors (*sobhaṇa cetasikas*) are associated only with the beautiful consciousness.

- i. The 3 Abstinences (*virati cetasikas*), namely, *sammāvācā*, *sammākammanta* and *sammā-ājīva*, arise together concertedly and unfailingly in the 8 supramundane Path and Fruition consciousness as the three components of the noble eightfold path. The three mental

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factors appear concurrently in their entirety with the supramundane consciousness because over here they have transcended all depravities and wickedness. Whereas in the mundane sensuous-sphere, the 3 Abstinences arise separately and sporadically with the 8 wholesome types of consciousness because here the worldlings only occasionally inhibit their ill-wills and evil-doings through words, deeds, and livelihood. (8 + 8 = 16).

The three mental factors do not arise in the sense-sphere resultants consciousness because the *kāmāvacara vipākacittāni* are merely the consequential effects and do not carry the function of exercising restrain on moral grounds. The three factors also do not occur in the *kāmāvacara kiriyācittāni* of an Arahant, because there is no need for abstinence in the case of an Arahant who has transcended all likelihoods of immoral transgression. The three factors neither too occur in the *rūpāvacara* and *arūpāvacara* planes of existence because the transcendence in these higher spheres does not entail the need for moral purification and the function of abstaining from wrongdoings.

- ii. The 2 Illimitables (*appamaññā cetasikas*), that is, compassion (*karuṇā*) and altruistic joy (*muditā*), arise intermittently and separately in 28 types of consciousness—namely, the 8 types of sense-sphere wholesome-cum-beautiful consciousness, the 8 types of sense-sphere functional-cum-beautiful consciousness with roots condition, and the 12 types of the fine-material sphere consciousness excluding the Fifth-Jhāna. (8 + 8 + 12 = 28).

These 2 Illimitables occur in the sense-sphere wholesome consciousness which takes the base of sentient beings as the object of thought. They do not occur in the supramundane consciousness because the Path and Fruition consciousness are having *Nibbāna* exclusively as their object of contemplation. However, that does not mean the Arahant and the other Aryans are excluded from having these virtuous factors as they also arise in the first four Jhānas—except that the 2 Illimitables do not occur in the Fifth-Jhāna absorption because it is accompanied by equanimity. The 2 Illimitables also do not occur in the immaterial-sphere consciousness because they are followed by equanimous ‘neutrality’ in the contemplative activities.

As explained earlier on, loving-kindness (*mettā*) and equanimity (*upekkhā*) are not included in the Illimitables because they are already implied in the *cetasikas* of non-hatred (*adosa*) and neutrality

of mind (*tatramajjhattatā*), respectively. While loving-kindness and equanimity are associated with all the wholesome consciousness, the other two Illimitables—compassion and altruistic joy—arise dependent upon the contemplative focus of the moment, either when one is commiserating with the sufferings of all beings, or is exulting altruistically at the success and prosperity of others. In another words, compassion and altruistic joy do not co-exist in the same consciousness because of their antithetic objects of focus, dissimilar intentions and mode of occurrences.

- iii. Wisdom (*paññindriya*) occur with 47 types of consciousness—namely, the 12 types of sense-sphere beautiful with-roots consciousness which are associated with knowledge, the 27 *mahaggata cittas*²⁶ (i.e. combining the 15 fine-material sphere consciousness with the 12 immaterial-sphere consciousness), and the 8 supramundane types of consciousness. (12 + 27 + 8 = 47). In the Abhidhamma context, the word ‘knowledge’ is synonymous with wisdom, or sometimes referred to as ‘non-delusion’. All beautiful with-roots consciousness invariably embraces certain extent of non-delusion and some forms of right knowledge.

Combinations of the Cetasikas relating to the different Cittas

The following base on Table 3.2, illustrates the different combinations of *Cetasikas* with which the different types of *Citta* are conjoined with. It is called the method of *sangahanaya* by Acariya Anuruddha. Readers can also refer to the same Table in Appendix IV, except that the contents are worded in Pāli.

Concomitants of the sense-sphere beautiful consciousness

The 8 *Mahākusalacittani*

The following illustrates the combination of factors in the sense-sphere 8 types of wholesome consciousness (*mahākusalacittani*).

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- i. In the first pair (1, 2) of the 8 *mahākusalacittani*, each is associated with the combination of 38 *cetasikas*, namely, the 13 common (non-beautiful) factors and the 25 beautiful factors. (13 + 25 = 38). The mental concomitants in each member of the first pair of cittas (accompanied by joy, associated with knowledge) are the same; as well as the combined total factors for the subsequent second, third and fourth pair of cittas are also the same. The difference between the two cittas in each pair is whether the volition activities arise out of virtuous spontaneity without any external influence or that the citta which arises is prompted.

As mentioned earlier on, the 3 Abstinences arise occasionally and separately in the 8 wholesome types of consciousness because the three factors apply restrain differently through one's words, deeds, and livelihood. Thus in this combined total of 38 factors, it implies the 3 Abstinences are combined separately, i.e. only one Abstinence can occur in any one citta at any given time.

- ii. In the second pair (3, 4) of cittas which are dissociated from knowledge, thus both are also lack of wisdom (*paññā*). They have a combination of 37 *cetasikas*. (13 + 24 = 37).
- iii. In the third pair (5, 6) in which the cittas are associated with knowledge but accompanied by equanimity, thus it has eradicated zest (*pīti*) with which only cittas accompanied by joy (*somanassa*) conjoins. Both have a combination of 37 *cetasikas*. (13 + 24 = 37).
- iv. In the fourth pair (7, 8), the cittas are dissociated from knowledge and accompanied by equanimity, and thus both wisdom (*paññā*) and zest (*pīti*) are not present, bringing to the combined 36 *cetasikas*. (12 + 24 = 36).

The 8 *Vipākacittāni*

In the sense-sphere resultant 8 types of wholesome consciousness (*vipākacittāni*), the same combination of mental factors applied in the same way as illustrated in the foregoing 4 pairs of *mahākusalacittani*, except herein the 3 Abstinences and the 2 Illimitables are excluded. (33, 32, 32, 31).

The sense-sphere resultants are merely effectual and thus do not function as the abstinence from wrong-doings, nor to include the 2 Illimitables which only take sentient beings in the sensuous sphere as the object of thought.

The 8 *Mahākiriyyacittāni*

In the sense-sphere functional 8 types of wholesome consciousness (*mahākiriyyacittāni*), the antecedent same combination of mental factors also applied, except that the 3 Abstinences are eliminated. These functional beautiful cittas are peculiar only to the Arahants who have effaced all roots of defilement, and hence the 3 Abstinences do not apply. (35, 34, 34, 33).

Concomitants of the sense-sphere unwholesome consciousness

The 5 *Kāmāvacara Asankhārika Akusalacittāni*

The following illustrates the combination of factors in the sense-sphere 5 types of unwholesome and unprompted consciousness (*asankhārika akusalacittāni*).

- i. The unprompted consciousness that is greed-rooted, accompanied by joy, associated with fallacious views, has a combination of 19 *cetasikas*—namely, the 13 common non-beautiful factors, the 4 common unwholesome factors, together with the factors of greed (*lobha*) and fallacy (*ditṭhi*). (13 + 4 + 2 = 19).
- ii. The unprompted consciousness that is greed-rooted, accompanied by joy, dissociated from fallacious views, has a combination of 19 *cetasikas*—consist of the 13 common non-beautiful factors, the 4 common unwholesome factors, together with the greed (*lobha*) and conceit (*māna*). (13 + 4 + 2 = 19).
- iii. The unprompted consciousness that is greed-rooted, accompanied by equanimity, associated with fallacious views, has a combination of 18 *cetasikas*—namely, the 12 common non-beautiful factors in which zest (*pīti*) is excluded, the 4 common unwholesome factors, together with greed (*lobha*) and fallacy (*ditṭhi*). (12 + 4 + 2 = 18).
- iv. The unprompted consciousness that is greed-rooted, accompanied by equanimity, dissociated from fallacious views, has a combination of 18 *cetasikas*—namely, the 12 common non-beautiful factors in which zest (*pīti*) is excluded, the 4 common unwholesome factors, together with greed (*lobha*) and conceit (*māna*). (12 + 4 + 2 = 18).

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v. The unprompted consciousness that is hatred-rooted, accompanied by displeasure, associated with aversion, has a combination of 20 *cetasikas*—viz. the 12 common non-beautiful factors in which zest (*pīti*) is excluded, the 4 common unwholesome factors, together with hatred (*dosa*), envy (*issā*), avarice (*macchariya*), worry (*kukkucca*). However, these four factors, although partake of the characteristic of aversion, they arise variably, and thus are combined into the 20 *cetasikas* separately. (12 + 4 + 4 = 20).

The 5 *Kāmāvacara Sasankhārika Akusalacittāni*

The following will illustrate the Combination of factors in the sense-sphere 5 types of unwholesome but prompted consciousness (*sasankhārika akusalacittāni*). As a quick note, these 5 types of prompted consciousness are similar to the foregoing 5 types of unprompted consciousness, except that under these prompted circumstances which are cittas that are premeditated or externally induced instead of the consequence of intensive spontaneity, and thereby the factors of sloth and torpor naturally set in.

- i. The prompted consciousness that is greed-rooted, accompanied by joy, associated with fallacious views, has a combination of 21 *cetasikas*—namely, the 13 common non-beautiful factors, the 4 common unwholesome factors, together with greed (*lobha*), fallacy (*ditṭhi*), sloth (*thīna*) and torpor (*middha*). (13 + 4 + 4 = 21).
- ii. The prompted consciousness that is greed-rooted, accompanied by joy, dissociated from fallacious views, has a combination of 21 *cetasikas*—namely, the 13 common non-beautiful factors, the 4 common unwholesome factors, together with greed, conceit, sloth, and torpor. (13 + 4 + 4 = 21).
- iii. The prompted consciousness that is greed-rooted, accompanied by equanimity, associated with fallacious views, has a combination of 20 *cetasikas*—namely, the 12 common non-beautiful factors in which zest (*pīti*) is excluded, the 4 common unwholesome factors, together with greed, fallacy, sloth, and torpor. (12 + 4 + 4 = 20).
- iv. The prompted consciousness that is greed-rooted, accompanied by equanimity, dissociated from fallacious views, has a combination of 20 *cetasikas*—namely, the 12 common non-beautiful factors in which zest (*pīti*) is excluded, the 4 common unwholesome factors, together with greed, conceit, sloth, and torpor. (12 + 4 + 4 = 20).

- v. The prompted consciousness that is hatred-rooted, accompanied by displeasure, associated with aversion, has a combination of 22 *cetasikas*—constitute of the 12 common non-beautiful factors in which zest (*pīti*) is excluded, the 4 common unwholesome factors, together with hatred, envy, avarice, worry, sloth, and torpor. The factors of hatred, envy, avarice, and worry, occur variably, whereas sloth and torpor invariably occur in a pair. (12 + 4 + 6 = 22).

The 2 Mohamūla Akusalacittāni

The following illustrates the combination of factors in the sense-sphere 2 types of delusion-rooted consciousness (*mohamūla akusalacittāni*).

- i. The delusion-rooted consciousness that is accompanied by equanimity and associated with doubt, has a combination of 15 *cetasikas*—namely, the 10 common non-beautiful factors in which decision (*adhimokkha*), zest (*pīti*), and intention (*chanda*) are excluded, the 4 common unwholesome factors, together with doubt (*vicikicchā*). With the prevailing presence of doubt (about dhamma and the ultimate realities), it is obvious that the quality of decisiveness, the elated enthusiasm and the purposeful desire to carry on meditative insight and virtues simply would not occur. (10 + 4 + 1 = 15).
- ii. The delusion-rooted consciousness that is accompanied by equanimity and associated with restlessness has a combination of 15 *cetasikas*—namely, the 11 common non-beautiful factors in which zest (*pīti*), and intention (*chanda*) are excluded, and the 4 common unwholesome factors. (11 + 4 = 15). Doubt is not present in this consciousness because it is mutually incompatible with restlessness.

Concomitants of the sense-sphere rootless consciousness

The 15 *Ahetuka-Vipākacittāni*

The following describes the combination of factors in the sense-sphere resultant 15 types of consciousness (8 + 7) which are without roots (*ahetuka-vipākacittāni*).

- i. In the two resultant types of the fivefold sense-consciousness, each type has a combination of the 7 common non-beautiful universal mental factors (*sabbacittasādhāraṇā cetasikas*)—namely, contact, feeling, perception, volition, one-pointedness, vitality faculty, attention or ideation. (Total 7).
- ii. In the resultant's twofold receiving consciousness (*sampaṭicchana*) accompanied by equanimity, each has a combination of the 10 *cetasikas*—namely, the same 7 *sabbacittasādhāraṇā cetasikas*, together with initial application (*vitakka*), sustained application (*vicāra*), and decision (*adhimokkha*). (7 + 3 = 10).
- iii. In the resultant's twofold investigating consciousness (*santīrana*) accompanied by equanimity, the same combination of the 10 *cetasikas* as associated with the receiving consciousness, similarly applies to each of the twofold types here. (7 + 3 = 10).
- iv. In the resultant of investigating consciousness (*santīrana*) accompanied by joy, it is associated with the combination of 11 *cetasikas*—namely, the 7 *sabbacittasādhāraṇā cetasikas*, and the 4 *pakinnakā cetasikas* of initial application, sustained application, decision, and zest, excluding energy and intention. (7 + 4 = 11).

The 3 *Ahetuka-Kiriyācittāni*

The following describes the combination of factors in the sense-sphere functional 3 types of rootless consciousness. (*ahetuka-kiriyācittāni*).

- i. The functional's collective mode of the five sense-doors 'advertising' consciousness (*pañcadvārāvajjana*) accompanied by equanimity, has a combination of 10 *cetasikas*—namely, the 7 *sabbacittasādhāraṇā cetasikas*, together with initial application (*vitakka*), sustained application (*vicāra*), and decision (*adhimokkha*). (7 + 3 = 10).

- ii. The functional's mind-door 'advertising' consciousness, which is the Element of Ideation (or the Mind Element known as *manoviññāṇa*), and which is synonymous with the determining consciousness (*votthapāṇa*), has a combination of 11 *cetasikas*—namely, the 7 *sabbacittasādhāraṇā cetasikas*, and the 4 *pakīṇṇakā cetasikas* excluding zest and intention. ($7 + 4 = 11$).
- iii. The functional's 'smile-producing' consciousness, which belongs to the Representative Element of the Mind-Consciousness (*manoviññāṇadadhātuviññāṇa*), is accompanied by joy, peculiar only to the Arahants, has a combination of 12 *cetasikas*—namely, the 7 *sabbacittasādhāraṇā cetasikas*, and the 5 *pakīṇṇakā cetasikas* excluding Intention (*chanda*). ($7 + 5 = 12$).

Concomitants of the sublime consciousness

The 27 *Mahaggatacittāni*

The following describes the fivefold combination of factors which are associated with the fine-material and immaterial spheres 27 types of beautiful consciousness (*mahaggatacittāni*).

- i. In the three types of the First-Jhāna consciousness, each has a combination of 35 *cetasikas*—namely, the 13 common non-beautiful factors, and the 22 common beautiful factors excluding the 3 Abstinences. It should be noted here that the 2 Illimitables are combined separately as the two do not co-exist. ($13 + 22 = 35$).
- ii. In the three types of the Second-Jhāna consciousness, each type has the same combination of factors as which are connected to each of the First-Jhāna consciousness, except that the initial application (*vitakka*) is eliminated. ($12 + 22 = 34$).
- iii. Similarly, in the three types of the Third-Jhāna consciousness, each type here has the same combination of factors as in the First-Jhāna, except that initial application (*vitakka*) and sustained application (*vicāra*) are eliminated. ($11 + 22 = 33$).
- iv. Similarly, in the three types of the Fourth-Jhāna consciousness, each type here has the same combination of factors as in the First-Jhāna, except that initial application, sustained application, and zest are eliminated. ($10 + 22 = 32$).

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v. In the 15 types of the Fifth-Jhāna *mahaggata cittas*, each type has a combination of 30 *cetasikas*—namely, the 7 *sabbacittasādhāraṇā cetasikas*, the 3 *pakiṇṇakā cetasikas* (decision, energy, and intention), the 19 common beautiful consciousness (*sobhāsādhāraṇācittāni*), together with wisdom (*paññā*). The 2 Illimitables are excluded because the Fifth-Jhāna has concentration on equanimity instead of *karunā* and *muditā*. Wisdom herein is identical to ‘non-delusional’ (*paññindriya*). ($10 + 20 = 30$).

Concomitants of the supramundane consciousness

The 8 *Lokuttaracittāni*

The following describes the combination of factors which are associated with the 8 types of transcendental consciousness (*lokuttaracittāni*).

- i. The 8 types of the supramundane First-Jhāna consciousness are each associated with 36 *cetasikas*—namely, the 13 common non-beautiful factors, and the 23 common beautiful mental factors, excluding the 2 Illimitables. These 8 supramundane Path and Fruition consciousness concentrate on *Nibbāna* as their object and thus the 2 *Appamaññās* are dropped. ($13 + 23 = 36$).
- ii. The 8 types of the supramundane Second-Jhāna consciousness are each associated with 35 *cetasikas*—namely, the 12 common non-beautiful factors (excluding the initial application), and the 23 common beautiful mental factors (excluding the 2 Illimitables). ($12 + 23 = 35$).
- iii. The 8 types of the supramundane Third-Jhāna consciousness are each associated with 34 *cetasikas*—namely, the 11 common non-beautiful factors (excluding the initial application and sustained application), and the 23 common beautiful mental factors (excluding the 2 Illimitables). ($11 + 23 = 34$).
- iv. The 8 types of the supramundane Fourth-Jhāna consciousness are each associated with 33 *cetasikas*—namely, the 10 common non-beautiful factors (exclude the initial application, sustained application, and zest), and the 23 common beautiful mental factors (excluding the 2 Illimitables). ($11 + 23 = 33$).

v. In the 8 types of the supramundane Fifth-Jhāna consciousness, each are associated with 33 *cetasikas*—that is, the same 10 common non-beautiful factors, and the same 23 common beautiful mental factors, except that happiness (*sukha*) herein is replaced with equanimity (*upekkha*). (11 + 23 = 33).

Fixed and Unfixed adjuncts of the Cetasikas

The principles of the fixed and unfixed adjuncts of mental factors has been analysed and enumerated by Acariya Anuruddha but which was not directly expounded in the canonical *Dhammasaṅgaṇi*.

The 52 *cetasikas*, of which 11 of them are the unfixed adjuncts, constitute of: envy (*issā*), avarice (*macchariya*), worry (*kukkucca*), conceit (*māna*), sloth (*thina*), torpor (*middha*), the three Abstinences (*viratis*), and two Illimitables (*appamaññās*). These 11 unfixed mode of *cetasikas* may or not arise in the types of consciousness to which they are known to conjoin because of their differing objects of thought. The unfixed adjuncts do not occur simultaneously in any particular types of consciousness but they arise separately and occasionally. For example, the factors of envy, avarice, and worry, may be the adjunct concomitants of either of the two hatred-rooted consciousness, but they do not necessarily all arise at the same time, neither do they also possibly arise whenever the hatred or aversion feelings occur. But the case of sloth and torpor, they occur in combination by their nature being dull, inert, lethargic and morbid states of mind. The three Abstinences and the two Illimitables arise sporadically and separately depending on conditions.

The remainders are the 41 types of fixed adjunct which invariably arise in those types of consciousness to which they are allied.

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CHAPTER 4 (*RŪPA*) THE CORPOREALITY

11 categories that analyse and expound Corporeality

This chapter deals with *rūpa* which have different renderings as matter, material, form, corporeality, body, energy, etc. *Rūpa* is derived from the verb *ruppati* which means ‘to be deformed; disturbed; knocked about; or broken’. *Rūpa* is so-called because it is subject to alteration (in colors, forms, states) owing to adverse physical conditions (heat, cold, sunlight, wind, water corrosion, etc.). Ultimately, *rūpā* will also become ‘formless, immaterial and massless’ in a sense that they convert to something else but which as a whole are identically the same. Indeed this has been explained by recent science as the particles and anti-particles (finer materials), both produced by the Quantum effect, interacting with each other at such infinitesimal intervals (the Buddhists refer to them as *ksaṇā*. See Diagram 2.1) that they appear and perish almost instantaneously, and they happen incessantly. Yet they do not exactly thence ‘disappear’, or appeared from ‘nothing’, just as the space in universe is not exactly ‘empty’⁵⁴. Hence we can deduce this to why the

⁵⁴ A Muon (μ 子) has a mass of 207 times larger than an Electron (中子) and a lifetime of 2.20 microseconds, but the more massive Tauon (一種輕粒子) is even short-lived – some 100,000 times shorter than that of the Muon. A Neutrino (微中子), thought to be massless, or having ‘near zero’ mass, is at least 1 million times lighter than an Electron, and which does not interact with almost any known particles. Every second, some tens of trillions of Neutrinos from the sun and astrophysical sources, most of them, pass right through us and the earth. Electrons, Muons and Neutrinos, are all belong to a family called Leptons (輕粒子). These, they do not appear from ‘nowhere’, completely ‘disappear’, or completely ‘massless’ but they have some interconvertible property with one another. Just that the limits of science today still has yet to prove the very detail. For example, the scientists attribute the theory of the relatively faster acceleration of the universe and things that hold all the cosmic masses together, to that existence of the dark energy (暗能量) and dark matter (暗物质), thought to constitute about 68% and 27% of the entire universe respectively (the rest all that we have ever observed with our eyes and instruments are normal matter (正常物质) adding up to less than 5%). Until today, sciences have yet convincingly proven the substantiality of these formless matter and formless energy. < <http://science.nasa.gov/astrophysics/> >; < <http://chandra.harvard.edu/> >. The practicing Buddhists nevertheless seem much aware that the upper atmosphere is not exactly ‘formless’ and ‘empty’, just like after death our ‘past memories’ do not

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Buddha said that at the base of neither perception nor non-perception of the *Arūpāvacara*, perception as being immaterial, is not completely ‘extinct’ but being only residually subtle. Indeed perception however subtler, in this connection, engenders brain wave and energy which are part of *rūpa*. Thus the aim is to surpass this base of neither-nor of perception in order to be conceptually and mentally liberated, and to transcend beyond. There had been recent reported instances of monks in which they were absorbed in their *jhānas* where their breathings and pulses, being *rūpa*, had even ‘stopped’ and awaken only weeks and months later⁵⁵.

In this chapter, we shall refer to *Rūpa* as Corporeality. All Corporeality are also states which are neither wholesome nor unwholesome, or called ‘indeterminate’ state. This has already been explained in the chapter of 89 cittas (*abyākata* q.v.). The *Dhammasaṅgaṇi* mentions that: the resultants of wholesome and unwholesome states of the sensuous sphere, fine-material sphere, immaterial sphere, and the transcendental sphere (all of which are connected with the aggregates of our sensation, perception, volitional activities, and consciousness); the indeterminate states, so-called ‘functionals’ (*kiriya*), are neither wholesome nor unwholesome, nor are the ‘resultants’ of *kamma*, but are non-causative actions; and also All Corporeality and the Unconditioned Element (*nibbāna*)—these are ‘indeterminate’ states.

So what is ‘All’ that is ‘Corporeality’? Essentially, it is the Four Great Essentials¹⁵ and the material phenomena derived from these four great essentials—term as ‘All Corporeality’—and together the two constitute eleven categories which are laid down under a unitary method, dual method, or a mix of the two. The first method comprises 43 sets, majority of which belong to the dyads of the *Mātikā*.

vanish into nothing but they exist in the ‘consciousness’. Has science proven the exact material make-up of afterlife consciousness? The ‘light orbs’ which can only be seen on cameras, are also not exactly immaterial although they pass right through walls and mountains. Cf. Michael Ledwith (D.D., LL.D), Klaus Heinemann, Ph.D, eds. ‘*The Orbs Project*’ (NY: Atria, 2007).

⁵⁵ Su Mei Her. ‘*The Study of Master Kuang Chin*’ (蘇美鶴《廣欽和尚研究》), 臺灣國立中山大學: 1992; Huimin Bhikkhu. ‘*An Inquiry into Master Xuyun’s Experiences of Long-dwelling in Samādhi*’ (釋惠敏《虛雲和尚長時住定經驗之探索》), 臺灣中華佛學學報: 22 2009.07 [民 98.07] 頁 45-67.

1st Method: 43 sets viewed as a single category

The 43 singular sets of All that is Corporeality—paragraph (594)

All that is Corporeality—

- (1) is not a cause (非因);
- (2) has indeed no cause (無因);
- (3) is not associated with a cause (因不相應);
- (4) is due to a cause (有緣);
- (5) is conditioned (有為);
- (6) is a form, object (色);
- (7) is mundane (世間);
- (8) is object favourable to the arising of of defilements that befuddle the mind (有漏);
- (9) is object favourable to the arising of ‘Fetters’ (順結);
- (10) is object favourable to the arising of ‘Bonds’ (順縛);
- (11) is object favourable to the arising of ‘Raging Currents’ (順暴流);
- (12) is object favourable to the arising of ‘Yokes’ (順輶);
- (13) is object favourable to the arising of ‘Hindrances’ (順蓋);
- (14) is object favourable to the arising of ‘Attachments’ (順取著);
- (15) is object favourable to the arising of ‘Clingings’ (順執取);
- (16) is object favourable to the arising of ‘Defilements’ (順熏染);
- (17) is neither wholesome nor unwholesome (無記);
- (18) is which attend to objects (所緣);
- (19) is not mental concomitant (非心所);
- (20) is not associated with the mind (心不相應);
- (21) is neither a resultant nor which causes resultants (非異熟非異熟法法);
- (22) is not defiled yet is object favourable to the arising of defilements (不己雜染順熏染);
- (23) is neither with the initial application nor the sustained application of the mind (非有尋有伺);
- (24) does not have initial application nor have only sustained application of the mind (無尋非有伺);
- (25) is without both the initial application and the sustained application of the mind (無尋無伺);
- (26) does not arise together with zest (非喜俱行);
- (27) does not arise together with happiness (非樂俱行);

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- (28) does not arise together with equanimity (非捨俱行);
- (29) is neither eliminated by *Sotāpatti Magga* nor by the three higher paths (非見非修所斷);
- (30) is not the cause of which may be eliminated by *Sotāpatti Magga* nor by the three higher paths (非見非修所斷因);
- (31) is neither leading to rebirth and death, nor to the realization of *nibbāna* (非流轉非還滅);
- (32) is neither appertaining to ariyas who are still training themselves for arahantship, nor of ariyas who have completed the training and attained arahantship (非有學非無學);
- (33) is of limited efficacy (小所緣);
- (34) is having attributes of the sensual sphere (欲纏);
- (35) does not have attributes of the fine-material sphere (非色纏);
- (36) does not have attributes of the immaterial sphere (非無色纏);
- (37) is included in the mundane (所攝);
- (38) is not supramundane (非非所攝);
- (39) not fixed as to its consequences (不定);
- (40) does not lead to liberation (不出);
- (41) is cognizable by the six kinds of consciousness when in existence (六識所識);
- (42) is subject to impertinence (無常);
- (43) is subject to aging (老所蔽).

2nd Method: 104 sets viewed by way of positive-negative dyads

This second method comprises of 104 sets, in positive-negative dual attributes, mainly belonging to the dyads of the *Mātikā*, are sub-divided into Miscellaneous types such as derived and not-derived corporeality (*Upādā, No upādā*; ‘取, 非取’), Bases (*Vatthu*; ‘基’), Sense-Objects (*Ārammaṇa*; ‘所緣’), Sense-Bases (*Āyatana*; ‘處’), Elements (*Dhātu*; ‘界’), Faculties (*Indriya*; ‘及根’), and Subtle sets. In the following tabulations, the paragraph figures in the brackets in this method and the subsequent methods, are referring to the specific Q&A paragraphs in the text on the ‘Division Concerning Corporeality’.

(a) The 14 subsets of miscellaneous dyads that are Corporeality:

1. (i) There is presence of derived or dependent Corporeality⁵⁶ (*upādā-rūpa*).
(有色取); (596, 645)
(ii) There is presence of non-derived Corporeality
(非色取); (646, 651)
2. (i) There is Corporeality which is the result of previous deeds attended by craving and wrong view (i.e. the issue of grasping)
(有色之已取); (652)
(ii) There is Corporeality which is not the result of previous deeds attended by craving and wrong view (i.e. not the issue of grasping)
(色之不已取); (653)
3. (i) There is Corporeality which is the result of previous deeds attended by craving and wrong view (i.e. the issue of grasping), and is also an object of favourable clinging
(有色之已取順取); (654)
(ii) There is Corporeality which is not the result of previous deeds attended by craving and wrong view, but is only an object of favourable clinging.
(色之不已取順取); (655)
4. (i) There is Corporeality which is visible (*sanidassana-rūpa*).
(有色之有見); (656)
(ii) There is Corporeality which is not visible.
(色之無見); (657)
5. (i) There is Corporeality which reacts and impinges on the five senses (*sappaṭīgha*).
(有色之有對); (658)

⁵⁶ Form could be derived from: (i) the sphere of vision, hearing, smell, tasting, and body-sensibility; (ii) the sphere of sights, sounds, odours, tastes, and the faculties of Femininity and masculinity, and visibility; (iii) intimation by act and speech; (iv) the element of space; (iv) the attributes of Form—buoyancy, plasticity, wieldiness, integration, maintenance, decay, and impermanence. Cf. C.A.F., Rhys Davids, eds., Trans. *A Buddhist Manual of Psychological Ethics: being a translation made from the Pali of Dhammasaṅgaṇi* (Oxford: PTS, 1900) p.172-173.

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(ii) There is Corporeality which does not react, impinge on the five senses.
(色之無對); (659)

6. (i) There is Corporeality which is a faculty (*indriya-rūpa*)—that is, the faculties of eye, ear, nose, tongue, body, femininity, masculinity, and vitality.
(有色之根); (660)
(ii) There is Corporeality which is not a faculty—that is, a visible object which causes the arising of eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness; and body nutrition derived from gross or fine food.
(非色之根); (661)

7. (i) There is Corporeality which is a Great Element (*mahābhūta*)¹⁵—that is, a tangible object which causes the arising of body-consciousness; and the element of Cohesion.
(有色之四大種); (662)
(ii) There is Corporeality which is not a Great Element—that is, corporeality which is the sense-base of visual, auditory, olfactory, gustatory, and tactile consciousness; and the body nutrition derived from gross or fine food.
(非色之四大種); (663)

8. (i) There is the Corporeality which is the intimation (*viññatti*)—which is, bodily intimation (*kaya-viññatti*) and vocal intimation (*vacī-viññatti*).
(有色之表); (664)
(ii) There is Corporeality which is not the intimation.
(非色之表); (665)

9. (i) There is Corporeality which is caused by the mind (*cittasamutthāna*)—corporeality that is, the bodily intimation and vocal intimation, or whatever other form that exists which is born of thought as the root cause and source, whether it be visible forms, sounds, odours, tastes or tangibles, which cause the Elements of Space, Malleability, Lightness, Wieldiness (or Preparedness), Initial Integration, or the Continued Development of form, or in body

nutrition to be derived from edible food—are all those that sprung intentionally from thought.

(有色之心等起); (666)

(ii) There is Corporeality which is not caused by the mind—which is opposite of the 9(i) above, whether be it any or all of the sense-base of visible, auditory, olfactory, gustatory, and tactile consciousness, or forms that are not having its source in thought or having mind as the root cause. Forms or Corporeality which are not caused by the mind also include: the sphere of the five senses, faculty of Femininity, faculty of Masculinity, faculty of Vitality, the aging and decay, and the impermanence of form.

(非心等起); (667)

10. (i) There is Corporeality which arises together with the mind (*citt-sahabhu*)—which is the bodily intimation and vocal intimation, or forms that arise which have their root cause or source in mind, whether it be any of the five kinds of sense-object, which cause the Elements of Space, Malleability, Lightness, Wieldiness, Initial Integration, the Continued Development of form, or the body nutrition derived from edible food.

(有色之心俱在);(668)

(ii) There is Corporeality which does not arise together with the mind—being the corporeality that is the sense-base of eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and body nutrition derived from edible food, the sphere of the five senses, faculty of Femininity, faculty of Masculinity, faculty of Vitality, the aging and decay, and the impermanence of form.

(非心俱在);(669)

11. (i) There is Corporeality which always accompanies the mind (*citt' ānuparivatti*)—that corporeality belonging to the bodily intimation and vocal intimation; and the body nutrition derived from edible food.

(有色之心隨轉);(670)

(ii) There is Corporeality which does not accompany the mind—which is the sense-base of eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, and body-consciousness; and body nutrition derived from edible food.

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(非心隨轉);(671)

* The answers are identical with the preceding two dyads.

12. (i) There is Corporeality which arises internally (i.e. belongs to self) (*ajjhatti*ka)—that is, the sense-base of eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, and body-consciousness.

(有色之内);(672)

(ii) There is Corporeality which arises externally (*bāhira*)—that is, the five types of sense-object which cause the arising of visible, auditory, olfactory, gustatory, and tactile consciousness; and also body nutrition derived from edible food.

(色之外);(673)

13. (i) There is Corporeality which is gross (*olārika*)—namely, the five sense-doors, and the five kinds of sense-object that cause the sensibilities.

(有色之粗);(674)

(ii) There is Corporeality which is subtle (*sukhuma*)—namely, the faculty of Femininity, faculty of Masculinity, faculty of Vitality, the aging and decay; and the body nutrition from the food.

(色之細);(675)

14. (i) There is Corporeality which is distant or remote (*dūra*)⁵⁷—that is, the faculty of Femininity, faculty of Masculinity, faculty of Vitality; and the body nutrition derived from edible food.

(有色之遠);(676)

(ii) There is Corporeality which is near (*santika*)⁵⁸—that is, the sphere of the five sense-doors, and the five kinds of sense-object that cause the sensibilities.

⁵⁷ The *Atthasālinī* states that pleasure becomes the cause of joy, joy of lust, pain of grief, grief of hate. And by the destruction of pleasure or happiness, etc., lust and hate are also destroyed along with their causes. Thus in a sense, they are very ‘distant’ (*dūra*). Cf. Pe Maung Tin, Rhys Davids, eds., *The Expositor (Atthasālinī)* ... (Oxford: PTS, 1976) p.237.

⁵⁸ Ibid. 260. The *Atthasālinī* illustrates an example of ‘near’: of the divine state of love, its near (or the noticeably obvious) enemy is lust, because, like love, lust ‘sees’ merits and similarly exerts effort. Hence love should be well protected from lust. Ill-will is its distant enemy. Hence love should be cultivated secure from ill-will.

(色之近);(677)

**Above subsets are condensed into Table 4.2a.

(b) The 25 subsets of dyads concerning Bases (*Vatthu*; ‘基’) that are Corporeality:

1. (i) There is Corporeality which is the base of Eye-Contact—that is, the sense-base of eye-consciousness, or sometimes called the sphere of vision. The Base (*vatthu*) means physical basis, the embodiment.
(有色之眼觸事);(678)
(ii) There is Corporeality which is not the base of Eye-Contact—but corporeality belonging to the sense-base of hearing, smelling, tasting, and tangible feeling; and the body nutrition derived from edible food.
(非色之眼觸事);(679)
2. (i) There is the Corporeality which is the base of the *Feeling* being born of eye-contact—that is, the sense-base of eye-consciousness.
(有色之眼觸所生受識之事);(680)
(ii) There is the Corporeality which is not the base of the Feeling caused by eye-contact—viz. the sense-base of hearing, smelling, tasting, and tangible feeling; and the body nutrition derived from edible food.
(非眼觸所生受識之事);(681)
3. (i) There is Corporeality which is the base of the *Perception* born of eye-contact—that is, the sense-base of eye-consciousness.
(有色之眼觸所生想識之事);(680)
(ii) There is Corporeality which is not the base of the Perception caused by eye-contact—but the sense-base of hearing, smelling, tasting, and tangible feeling; and the body nutrition derived from edible food.
(非眼觸所生想識之事);(681)
4. (i) There is Corporeality which is the base of the *Volition* born of eye-contact—the sense-base of eye-consciousness.

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(有色之眼觸所生思識之事);(680)

(ii) There is Corporeality which is not the base of the Volition caused by eye-contact—but the sense-base of hearing, smelling, tasting, and tangible feeling; and the body nutrition derived from edible food.

(非眼觸所生思識之事);(681)

5. (i) There is Corporeality which is the base of the *Visual Cognition* being born of eye-contact—the sense-base of eye-consciousness.

(有色之眼觸所生眼識之事);(680)

(ii) There is Corporeality which is not the base of the Visual Cognition caused by eye-contact—the sense-base of hearing, smelling, tasting, and tangible feeling; and the body nutrition derived from edible food.

(非眼觸所生眼識之事);(681)

6 (i) There is Corporeality which is the base of *Ear-Contact*, and the to base of *Feeling, Perception, Volition, and Hearing Cognition* born of

10. ear-contact.

(有色之耳觸事,乃至耳觸所生受...想...思...乃至耳識之事);(680)

(ii) There is Corporeality which is not the base of *Ear-Contact*, and not the base of *Feeling, Perception, Volition, and Hearing Cognition* born of ear-contact.

(非耳觸事,乃至非耳觸所生受...想...思...乃至耳識之事);(681)

* Repeat the 6th to 10th pair for the base of Ear-Contact, Feeling, Perception, Volition, and Hearing Cognition, respectively, in the same way as in the pairs from 1st to 5th.

11 (i) There is Corporeality which is the base of *Nose-Contact*, and the to base of *Feeling, Perception, Volition, and Smelling Cognition* born of

15. nose-contact.

(有色之鼻觸事,乃至鼻觸所生受...想...思...乃至鼻識之事);(680)

(ii) There is Corporeality which is not the base of *Nose-Contact*, and not the base of *Feeling, Perception, Volition, and Smelling Cognition* born of nose-contact.

(非鼻觸事,乃至非鼻觸所生受...想...思...乃至鼻識之事);(681)

* Repeat the 11th to 15th pair for the base of Nose-Contact, Feeling, Perception, Volition, and Smelling Cognition, respectively, in the same way as in the pairs from 1st to 5th.

16 (i) There is Corporeality which is the base of *Tongue-Contact*, and to the base of *Feeling, Perception, Volition, and Sapid Cognition*, born 20. of tongue-contact.

(有色之舌觸事,乃至舌觸所生受...想...思...乃至舌識之事);(680)

(ii) There is Corporeality which is not the base of *Tongue-Contact*, and not the base of *Feeling, Perception, Volition, and Sapid Cognition* born of tongue-contact.

(非舌觸事,乃至非舌觸所生受...想...思...乃至舌識之事);(681)

* Repeat the 16th to 20th pair for the base of *Tongue-Contact*, *Feeling, Perception, Volition, and Sapid Cognition*, respectively, the same way as in the pairs from 1st to 5th.

21. (i) There is Corporeality which is the base of contact associated with the eye-, ear-, nose-, tongue-, and body-consciousness—which is, the sense-base of visual, hearing, smelling, tasting, and body-consciousness.

(有色之耳觸...乃至鼻、舌、身、觸之事);(682)

(ii) There is Corporeality which is not the base of Body-contact—which is, the sense-base of eye-, ear-, nose-, tongue-, body-consciousness; body nutrition derived from edible food.

(非耳觸...乃至非鼻、非舌、非身觸之事);(683)

22 (i) There is Corporeality which is the base of the *Feeling, Perception, to Volition, and Bodily Cognition* that is born of body-contact—which is, 25. the sense-base of body consciousness.

(有色之身觸所生受、想、思...乃至身識之事);(684)

(ii) There is Corporeality which is not the base of the *Feeling, Perception, Volition, and Bodily Cognition* that is born of body-contact—but corporeality that being the sphere of vision, hearing, smelling, and tongue-tasting; and also body nutrition derived from edible food.

(非身觸所生受...想...思...乃至身識之事);(685)

* Repeat the 22nd to 25th pair for the base of *Feeling, Perception, Volition, and Bodily Cognition*, respectively, the same way as in the pairs from 2nd to 5th.

**Above subsets are condensed into Table 4.2b.

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(c) The 25 subsets of dyads concerning Sense-Objects (*Ārammaṇa*; ‘所緣’) that are the Corporeality:

1. (i) There is Corporeality which is the sense-object of Eye-Contact—the visible forms.
(有色之眼識所緣);(686)
(ii) There is Corporeality which is not the sense-object of Eye-Contact—which is, the sense-base of visual, auditory, olfactory, gustatory, and tactile consciousness; and also the body nutrition from edible food.
(非眼識所緣);(687)
- 2 (i) There is Corporeality which is the sense-object of the *Feeling*, to *Perception*, *Volition*, and *Visual Cognition*, caused by eye-contact—
5. i.e. the sense-base of eye-consciousness.
(有色之眼觸所生受...想...思...乃至眼識所緣);(688)
(ii) There is Corporeality which is not the sense-object of the *Feeling*, *Perception*, *Volition*, and *Visual Cognition*, caused by eye-contact—but corporeality which is, the sense-base of ear-consciousness, nose-consciousness, tongue-consciousness, and body-consciousness, born of the other four senses; and also the body nutrition from edible food.
(非眼觸所生受...想...思...乃至眼識所緣);(689)
* Repeat these 2nd to 5th pair for the sense-object of *Feeling*, *Perception*, *Volition*, and *Bodily Cognition*, respectively, the same way as in the foregoing 2nd to 5th pair in (b).
- 6 (i) There is Corporeality which is the sense-object of *Ear-Contact*, to and the sense-object of *Feeling*, *Perception*, *Volition*, and *Hearing Cognition* caused by ear-contact.
(有色之耳識所緣,乃至耳觸所生受...想...思...乃至耳識所緣);(688)
(ii) There is Corporeality which is not the sense-object of *Ear-Contact*, and not the sense-object of *Feeling*, *Perception*, *Volition*, and *Hearing Cognition* caused by ear-contact.
(非耳識所緣,乃至非耳觸所生受...想...思...乃至耳識所緣);(689)
* Repeat these 6th to 10th pair for the sense-object of *Ear-Contact*, *Feeling*, *Perception*, *Volition*, and *Hearing Cognition*, respectively, the same way as in the preceding pairs from 1st to 5th.

11 (i) There is Corporeality which is the sense-object of *Nose-Contact*, to and the sense-object of *Feeling, Perception, Volition, and Smelling*

15. *Cognition* caused by nose-contact.

(有色之鼻識所緣,乃至鼻觸所生受...想...思...乃至鼻識所緣);(688)

(ii) There is Corporeality which is not the sense-object of *Nose-Contact*, and not the sense-object of *Feeling, Perception, Volition, and Smelling* *Cognition* caused by nose-contact.

(非鼻識所緣,乃至非鼻觸所生受...想...思...乃至鼻識所緣);(689)

* Repeat these 11th to 15th pair for the sense-object of *Nose-Contact*, *Feeling*, *Perception*, *Volition*, and *Smelling* *Cognition*, respectively, in the same way as in the preceding pairs from 1st to 5th.

16 (i) There is Corporeality which is the sense-object of *Tongue-to Contact*, and the sense-object of *Feeling, Perception, Volition, and*

20. *Sapid Cognition* born of tongue-contact.

(有色之舌識所緣,乃至舌觸所生受...想...思...乃至舌識所緣);(688)

(ii) There is Corporeality which is not the sense-object of *Tongue-Contact*, and not the sense-object of *Feeling, Perception, Volition, and Sapid Cognition* born of tongue-contact.

(非舌識所緣,乃至非舌觸所生受...想...思...乃至舌識所緣);(689)

* Repeat these 16th to 20th pair for the sense-object of *Tongue-Contact*, *Feeling*, *Perception*, *Volition*, and *Sapid Cognition*, respectively, in the same way as in the preceding pairs from 1st to 5th.

21. (i) There is Corporeality which is the sense-object of contact associated with the eye-, ear-, nose-, tongue-, and body-consciousness—which is, that tangible object causing the body consciousness.

(有色之耳觸...乃至鼻、舌、身、觸所緣);(690)

(ii) There is Corporeality which is not the sense-object Body-contact associated with body- consciousness—which is, the sense-base of eye-, ear-, nose-, tongue-, body-consciousness; and the body nutrition from edible food.

(非耳觸...乃至非鼻、非舌、非身觸所緣);(691)

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22 (i) There is Corporeality which is sense-object of the *Feeling*, to *Perception*, *Volition*, and *Bodily Cognition*, caused by body-
25. contact—i.e. the sense-object of body-consciousness.

(有色之身觸所生受、想、思...乃至身識之所緣);(692)

(ii) There is Corporeality which is not sense-object of the *Feeling*, *Perception*, *Volition*, and *Bodily Cognition*, caused by body-contact—which is, the sense-base of eye-consciousness, ear-consciousness, nose-consciousness, and tongue-consciousness; and the body nutrition derived from edible food.

(非身觸所生受、想、思...乃至身識之所緣);(693)

* Repeat these 22nd to 25th pair for the sense-object of Feeling, Perception, Volition, and Bodily Cognition, respectively, the same way as in the preceding pairs from 2nd to 5th.

**Above subsets are condensed into Table 4.2c.

(d) The 10 subsets of dyads concerning Sense-Bases (*Āyatana*; ‘處’) that are Corporeality:

1. (i) There is Corporeality which is the sense-base of eye-consciousness—because the eye and eye-sensitivity are only organ and functions derived from the Four Great Elements¹⁵.

(有色之眼處);(694)

(ii) There is Corporeality which is not the sense-base of eye-consciousness—but the sense-base of ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness; and the body nutrition derived from edible food.

(非眼處);(695)

2 (i) There is Corporeality which is the sense-base of *Ear*-to *Consciousness*, *Nose-Consciousness*, *Tongue-consciousness*, and 5. *Bodily Consciousness*—because the body is only a sentient organ derived from the Four Great Elements and subject to decay⁵⁹.

(有色之耳處...乃至鼻、舌、身處);(696)

⁵⁹ The sense-base of auditory, olfactory, gustatory, and bodily consciousness are Corporeality made up of the Four Great Elements, are also called ‘empty village’. Cf. *The Dhammasaṅgani*, par. 615.

(ii) There is Corporeality which is not the sense-base of *Ear-Consciousness, Nose-Consciousness, Tongue-consciousness, and Bodily Consciousness*—which is, the sense-base of eye-consciousness; and body nutrition derived from edible food.

(非耳處...乃至非鼻、非舌、非身處);(697)

* Repeat these 2nd to 5th pair for the sense-base of Ear-Consciousness, Nose-Consciousness, Tongue-consciousness, and Bodily Consciousness, respectively, in the same mode as in the preceding 1st pair.

6. (i) There is Corporeality which is the sense-base of Visible Object—for which derived from the Four Great Elements, is visible with various colors, and giving rise to eye-consciousness.

(有色之色處);(698)

(ii) There is Corporeality which is not the sense-base of Visible Object—that is, corporeality which should most possibly have occurred together with the sense-base of visible object; namely, the sense-base of eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, and body-consciousness; and also the body nutrition derived from edible food.

(非色處);(699)

7 (i) There is the presence of Corporeality which is the sense-base of to *Sound, Odour, Taste and Tangible*⁶⁰—that corporeality which is the 10. sense-base of auditory, olfactory, gustatory, and tactile consciousness, respectively.

(有色之聲處...乃至香、味、觸處);(700)

(ii) There is Corporeality which is not the sense-base of *Sound, Smell, Taste, and Tangible*—which is, the sense-base of vision; and the body nutrition derived from edible food.

(非聲處...乃至非香、非味、非觸處);(701)

* Repeat these pairs from 7th to 10th for the sense-base of Sound, Odour, Taste and Tangible, respectively, in the same mode as in the preceding pairs from 2nd to 5th.

**Above subsets are condensed into Table 4.2d.

⁶⁰ The *Dhammasaṅgani*, par. 647, reads as: *rūpam saddāyatanaṁ...pe... gandhāyatanaṁ...pe... rasāyatanaṁ...pe... phoṭṭhabbāyatanaṁ*, refers the last term as the ‘Element of the Tangible Object’, or the ‘Solid Element’ (*rūpam phoṭṭhabbāyatanaṁ*).

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(e) The 10 subsets of dyads concerning Elements (*dhātu*; ‘界’) that are Corporeality:

1. (i) There is Corporeality which is the Eye-Element—which is, the sphere of vision.
(有色之眼界);(702)
(ii) There is Corporeality which is not the Eye-element—which is, the sphere of hearing, smelling, tasting, and tangible sensibilities; and the body nutrition derived from edible food.
(非眼界);(703)
- 2 (i) There is Corporeality which is the *Ear-Element*, *Nose-Element*, to *Tongue-Element*, and *Body-Element*—which is, the sphere of 5. hearing, smell, taste, and tangible, respectively.
(有色之耳界...乃至鼻、舌、身界);(704)
(ii) There is Corporeality which is not the *Ear-Element*, *Nose-Element*, *Tongue-Element*, and *Body-Element*—i.e. the sphere of vision; and body nutrition derived from edible food.
(非耳界...乃至非鼻、非舌、非身界);(705)
* Repeat these 2nd to 5th pair for the Ear-Element, Nose-Element, Tongue-Element, and Body-Element, respectively, in the same mode as in the preceding 1st pair.
6. (i) There is Corporeality which is Element of Visible Object—which is, the visible form that causes the arising of eye-consciousness.
(有色之色界);(706)
(ii) There is Corporeality which is not the Element of Visible Object—that is, other than the visible form, is that corporeality which is, the sphere of vision, hearing, smelling, tasting, tangible sensibilities; and the body nutrition derived from edible food.
(非色界);(707)
- 7 (i) There is Corporeality which is the Element of *Sound Object*, *Smell Object*, *Taste Object*, and *Tangible Object*—which is, the sphere of 10. hearing, smelling, tasting, and tangible sensibilities.
(有色之聲界...乃至香、味、觸界);(708)
(ii) There is Corporeality which is not the Element of *Sound Object*, *Smell Object*, *Taste Object*, and *Tangible Object*—which is corporeality that includes the sphere of vision, hearing, smelling,

tasting, tangible sensibilities; body nutrition derived from edible food.

(非聲界...乃至非香、非味、非觸界);(709)

* Repeat these 7nd to 10th pair for the Element of *Sound, Smell, Taste, and Tangible Object*, respectively, in the same mode as in the preceding 2nd to 5th pair.

**Above subsets are condensed into Table 4.2e.

(f) The 8 subsets of dyads concerning Faculties (*indriya*; ‘及根’) that are Corporeality:

1. (i) There is Corporeality which is the faculty of Eye—the eye is a sentient organ derived from the Four Great Elements⁵⁹.

(有色之眼根);(710)

(ii) There is Corporeality which is not the faculty of Vision—which is, the sense-base of auditory, olfactory, gustatory, and tactile consciousness; and body nutrition from edible food.

(非眼根);(711)

2 (i) There is Corporeality which is the faculty of *Ear, Nose, Tongue, to* and *Body* sensibility—that is, the body is only a sentient organ

5. derived from the Four Great Elements and subject to decay⁵⁹.

(有色之耳根...乃至鼻、舌、身根);(712)

(ii) There is Corporeality which is not the faculty of *Ear, Nose, Tongue, and Body* sensibility—that is, the sense-base of eye-consciousness; and body nutrition derived from edible food.

(非耳根...乃至非鼻、非舌、非身根);(713)

* Repeat the 2nd to 5th pair for the faculty of Sound, Smell, Taste, and Tactility, respectively, in the same way as in the 1st pair.

6. (i) There is Corporeality which is the faculty of Femininity (*ittihindriya*)—that is, feminine in appearance, occupation, behavior, characteristics, condition, and being a female in nature.

(有色之女根);(714)

(ii) There is Corporeality which is not the faculty of Femininity—that is, none of the features in 6 (i) but the sense-base of visual, hearing,

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smell, taste, and tangible consciousness; and body nutrition derived from edible food.

(非女根);(715)

7. (i) There is Corporeality which is the faculty of Masculinity (*purisindriya*)—that is, having appearance of the male (hairy, moustache, etc.), deportment, characteristics, and everything of being a male in nature.

(有色之男根);(716)

(ii) There is Corporeality which is not the faculty of Masculinity—that is, none of the features in 7 (i) but the sense-base of visual, hearing, smell, taste, and tangible consciousness; and body nutrition derived from edible food.

(非男根);(717)

8. (i) There is Corporeality which is the faculty of Vitality (*jīvitindriya*)—that corporeality which has the continued development, preservation of life, the going-on, and being kept continuing on. Distinction must be made between vitality faculty as in Mind and the vitality faculty herein as in Matter or preferably to called *jīvita-rūpa*.

(有色之命根);(718)

(ii) There is Corporeality which is not the faculty of Vitality—that is, none of 8 (i) but the sense-base of visual, hearing, smell, taste, and tangible consciousness; and body nutrition derived from edible food.

(非命根);(719)

**Above subsets are condensed into Table 4.2f.

(g) The 12 subsets of dyads concerning Subtle Corporeality:

1. (i) There is Corporeality which is the Bodily Intimation (*kaya-viññatti*)⁶¹.

⁶¹ Bodily Intimation (*kaya-viññatti*): that tension, that intentness, that state of making the body tense, in response to a thought, whether good, bad, or indeterminate, on the part of one who advances, or recedes, or fixes the gaze, or glances around, or retracts an arm, or stretches it forth—the making known, the state of having made known, of such resoluteness—this is that form which constitutes bodily intimation.

(有色之身表);(720)

(ii) There is Corporeality which is not the Bodily Intimation—i.e. the sphere of vision, hearing, smelling, tasting, and body sensibility; body nutrition derived from edible food.

(非身表);(721)

2. (i) There is Corporeality which is the Vocal Intimation (*vacī-viññātī*)⁶².

(有色之語表);(722)

(ii) There is Corporeality which is not the Vocal Intimation—i.e. the sphere of vision, hearing, smelling, tasting, and body sensibility; body nutrition derived from edible food.

(非語表);(723)

3. (i) There is Corporeality which is the Element of Space (*ākāsa-dhātu*)—being that corporeality which has the nature of unlimited open space, representative of non-entity (*nijjīva*) and which is untouched by the Four Great Elements (*Mahābhūta*). It also symbolises the nature of limited space, such as the void space which demarcates and distinguishes between different objects or groups of material phenomena, functioning as a delimiter. (有色之空界);(724)

(ii) There is Corporeality which is not the Element of Space—that is, the sphere of vision, hearing, smelling, tasting, and body sensibility; body nutrition derived from edible food.

(非空界);(725)

4. (i) There is Corporeality which is the Element of Cohesion or Fluidity (*āpo-dhātu*)⁶³—that is, the nature of viscosity, belongs to viscous, and the cohesiveness of form.

(有色之水界);(726)

Cf. C.A.F., Rhys Davids, eds., *A Buddhist Manual of Psychological Ethics...* (Oxford: PTS, 1900) par. 636.

⁶² Ibid. par.637. Vocal Intimation, by language (*vacīviññātī*): that speech, voice, enunciation, utterance, noise, making noises, language as articulate speech, which expresses a thought whether good, bad, or indeterminate—this is called language. And that resoluteness of making known, the state of having made known by language—this is that form which constitutes intimation by language or ‘vocal Intimation’.

⁶³ Āpa or āpo, means water, fluid. Thus *āpodhātu* is also called the Element of Fluidity.

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(ii) There is Corporeality which is not the Element of Cohesion (or Fluidity)—that is, the sphere of vision, hearing, smelling, tasting, and body sensibility; body nutrition derived from edible food.
(非色水界);(727)

5. (i) There is Corporeality which is the Lightness of form (*rūpassa-lahutā*)—that corporeality which has the capacity of changing fast and easily; dispel heaviness in matter; supports agility; driving away sluggishness and inertia.
(有色之輕巧性);(728)

(ii) There is Corporeality which is not the Lightness of form— that is, the sphere of vision, hearing, smelling, tasting, and body sensibility; body nutrition derived from edible food.
(非色輕巧性);(729)

6. (i) There is Corporeality which is the Malleability of form (*rūpassa-mudutā*)—that corporeality which has the property of pliancy and elasticity. It dispels the rigidity in matter.
(有色之柔韧延展性);(730)

(ii) There is Corporeality which is not the Malleability of form—that is, the sphere of vision, hearing, smelling, tasting, and body sensibility; body nutrition derived from edible food.
(非色之柔韧延展性);(731)

7. (i) There is Corporeality which is the Wieldiness (*rūpassa-kammaññatā*) of form for good action— that corporeality which has the property of adaptability, workableness, or serviceableness for good action. It dispels unwieldiness in matter.
(有色之色適應性);(732)

(ii) There is Corporeality which is not the Wieldiness of form for good action—i.e. the sphere of vision, hearing, smelling, tasting, and body sensibility; body nutrition derived from edible food.
(非色適應性);(733)

8. (i) There is Corporeality which arises at the Beginning of Conception or called ‘Accumulation, Gathering’ (*upacāya-rūpa*)—that is, the initial integration of the sense-bases at the moment of conception.
(有色之色積集);(734)

(ii) There is Corporeality which does not arises at the Beginning of Conception—i.e. the sphere of vision, hearing, smelling, tasting, and body sensibility; body nutrition derived from edible food.
(非色積集);(735)

9. (i) There is Corporeality which is the Continued Development or called ‘Subsistence’ (*santati-rūpa*)—that corporeality which is the on-going integration of form, and throughout the continuance of life.
(有色之色相續);(736)
(ii) There is the Corporeality which is not the Continuation—that is, the sphere of vision, hearing, smelling, tasting, and body sensibility; body nutrition derived from edible food.
(非色相續);(737)

10. (i) There is Corporeality which is Decay (*jaratā-rūpa*)—that which comes with ageing, decrepitude, hoariness, wrinkles, shrinkages, end of the functionality of organ faculties, all of which represent the material phenomena at the existing period.
(有色之色老朽性);(738)
(ii) There is Corporeality which is not Decay—that is, the sphere of vision, hearing, smelling, tasting, and body sensibility; body nutrition derived from edible food.
(非色老朽性);(739)

11. (i) There is Corporeality which is the Impermanence (*aniccatā-rūpa*)— that corporeality which has the characteristics of disease and destruction, breaking up, breaking down, dissolution, discontinuation, cessation, etc., all of which represent the material phenomena at the dissolving moment.
(有色之色無常性);(740)
(ii) There is Corporeality which is not the Impermanence—that is, the sphere of vision, hearing, smelling, tasting, and body sensibility; body nutrition derived from edible food.
(非色無常性);(741)

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12. (i) There is Corporeality which is the Body nutrition (*āhāra-rūpa*)—that is, corporeality from gross to fine food, by which living beings are kept alive.

(有色之營養素);(742)

(ii) There is Corporeality which is not the Body nutrition—i.e. the sphere of vision, hearing, smelling, tasting, and body sensibility; and the impermanence of all forms.

(非營養素);(743)

**Above subsets are condensed into Table 4.2g.

3rd Method: 103 sets viewed as triplet categories

This third method which comprises of 103 sets of triads in three categories, are results of the combination of the preceding single and the dual categories of the dyad. These triads are sub-divided into 13 Miscellaneous, 25 Bases (*Vatthu*; ‘基’), 25 Sense-Objects (*Ārammāna*; ‘所緣’), 10 Sense-Bases (*Āyatana*; ‘處’), 10 Elements (*Dhātu*; ‘界’), 8 Faculties (*Indriya*; ‘及根’), and the 12 Subtle sets as shown in the following tabulations.

(a) The 13 subsets of miscellaneous triads that are Corporeality:

1. (i) There is Corporeality which is internal (*ajjhattika-rūpa*)⁶⁴ and derived—which is that form of the five sense-organs (*Pasāda Rūpa*)⁶⁵.

(所有色之內者為取); (744)

(ii) There is Corporeality which is external (*bāhira-rūpa*)⁶⁶ and derived—which is, visible object that causes the arising of visual,

⁶⁴ ‘Internal’ herein carries an extended fourfold meaning of being ‘personal’, which was explained in the *Ajjhatta-Bahiddhā Tika* in Chapter 1.

⁶⁵ *Pasāda Rūpa*: *pasāda* means ‘to clarify the elements’. These matters are sensitive and enumerated into 5 types: the sensitive matters of eye, ear, nose, tongue and the body (or *cakkhupāsada*, *sotapasāda*, *ghānapasāda*, *jivhāpasāda*, *kāyapasāda*, respectively).

⁶⁶ ‘External’ indicates anything that are not from within, falls outside ‘personal’, whether or not they are bound up with our controlling sense-doors. See explanation in the *Ajjhatta-Bahiddhā Tika* in Chapter 1.

hearing, odour, and taste consciousness; and body nutrition derived from edible food.

(所有色之外者為有取); (745)

(iii) There is Corporeality which is external and not derived—which is, the tangible object that causes the arising of body-consciousness and the Element of Cohesion (or Fluidity).

(所有色之外者為非取); (746)

2. (i) There is Corporeality which is internal (*ajjhattiṭṭika*) and is the issue of grasping (*upādiṇṇa*)—being the sphere of our five sense-doors.

(所有色之內者為已取); (747)

(ii) There is Corporeality which is external and is the issue of grasping—which is that corporeality including the Faculties of Femininity, Masculinity, Vitality, or whatever form through past kamma of experiences whether it is visible forms, odour, taste, or the tangible consciousness; the Elements of Space, Cohesion, Initial Integration, Subsistence (or Continued Development) of form; or body nutrition derived from edible food.

(所有色之外者為有已取); (748)

(iii) There is external and not the issue of grasping—includes the sphere of sound, bodily and vocal intimation; the elements of Lightness, Malleability, Wieldiness, Decay, and Impermanence of, or whatever other form that exists which is not due to past karma, whether it be in the sphere of visible form, odour.... [continue as in above term 2 (ii)].

(所有色之外者為不已取); (749)

3. (i) There is Corporeality which is internal and both the issue of grasping as well as an object of grasping.

(所有色之內者為已順取); (750)

(ii) There is Corporeality which is external and both the issue of grasping as well as an object of grasping.

(所有色之外者為有已取順取); (751)

(iii) There is Corporeality which is external and not the issue of grasping but is an object of grasping.

(所有色之外者為不已取順取); (752)

*The answers are identical with the foregoing triplets, taken in order.

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4. (i) There is Corporeality which is internal and not visible—the sphere of the five senses.
(所有色之內者為無見); (753)
(ii) There is Corporeality which is external and visible—the sphere of visible object.
(所有色之外者為有見); (754)
(iii) There is Corporeality which is external and not visible—which is, the sphere of vision, hearing, smell, taste, and body sensibility; body nutrition derived from edible food.
(所有色之外者為無見); (755)
5. (i) There is Corporeality which is internal and impinging—the sphere of the five senses.
(所有色之內者為有對); (756)
(ii) There is Corporeality which is external and impinging—the sphere of the five types of sense-object, and the seven *Gocara Rūpā*⁶⁷.
(所有色之外者為有對); (757)
(iii) There is Corporeality which is external and non-impinging—the faculty of Femininity, faculty of Masculinity; body nutrition derived from edible food.
(所有色之外者為無對); (758)
6. (i) There is Corporeality which is internal and a faculty—the five sense-faculties.
(所有色之內者為根); (759)
(ii) There is Corporeality which is external and a faculty—the faculty of Femininity, Masculinity, and Vitality.

⁶⁷ *Gocara Rūpā*: these are the five essential elements of the five senses but are enumerated into 7 elements in all: 1. *Rūpa* (form and color); 2. *Sadda* (sound); 3. *Gandha* (smell); 4. *Rasa* (taste); 5. *Phottabba* (tangibility) which consists of three elements as *Pathavī* (hardness and softness), *Tejo* (heat and coldness), *Vāyo* (pressure or extension). These 7 forms (*rūpa*) serves as objects (*ārammaṇa*) of the senses. The Element of Cohesion or Fluidity (water, for example) is not included in the tangibility datum. The first four sense-objects are the derived corporeality. Note that the mind-object (*dhammā-rammaṇa*) cannot arise at the five sense-doors (*pañca-dvāras*). The mind-object is sixfold: (i) 5 *pasāda rūpas* (sensitive parts of organs), (ii) 16 *sukhuma rūpas* (subtle matter), (iii) 89 *cittas* (consciousness), (iv) 52 *cetasikas* (mental concomitants), (v) *Nibbāna* and (vi) other concepts such as *kasiṇa nimitta*. Cf. Dr. Mehm Tin Mon, *Buddha Abhidhamma: Ultimate Science* (Yangon: 1995) p.129.

(所有色之外者為有根); (760)

(iii) There is Corporeality which is external and not a faculty—which is, the sphere of visible object that causes the visual, sound, smell, taste, and tangible consciousness; and body nutrition derived from edible food.

(所有色之外者為非根); (761)

7. (i) There is Corporeality which is internal and not one of the Primary Material Elements (i.e. the Four Great Essentials, or *Mahābhūta*)¹⁵—corporeality that is the sphere of vision, hearing, odour, taste, and body sensibility.

(所有色之內者為非四大種); (762)

(ii) There is Corporeality which is external and is one of the Primary Material Elements— namely, the sphere of visible object which causes, either all or in part, the visual, sound, smell, taste, and tangible consciousness; and body nutrition derived from edible food.

(所有色之外者為有四大種); (763)

(iii) There is Corporeality which is external and is not one of the Primary Material Elements—namely, the sphere of the other four kinds of sense-object; and body nutrition derived from edible food.

(所有色之外者為非四大種); (764)

8. (i) There is Corporeality which is internal and intimation by physical expression^{61, 62} —which is, the spheres of the five senses.

(所有色之內者為有表); (765)

(ii) There is the Corporeality which is external and intimation by physical expression—which is, the bodily intimation and vocal intimation.

(所有色之外者為有表示); (766)

(iii) There is Corporeality which is external and not the intimation by physical expression—which is, the sphere of the five types of sense-object; and body nutrition derived from edible food.

(所有色之外者為非表); (767)

9. (i) There is Corporeality which is internal and does not sprung from the mind—that is, that corporeality not caused by the sphere the five *pasāda rūpa*⁶⁵.

(所有色之內者為非心等起); (768)

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(ii) There is Corporeality which is external and sprung from the mind—namely, the bodily and vocal intimations; other form which is born of mind, having mind as the root cause or source; visible objects which cause the arising of consciousness.

(所有色之外者為有心等起); (769)

(iii) There is Corporeality which is external and not sprung from the mind—corporeality that includes the faculties of Femininity, Masculinity, and Vitality; Ageing and Decay; visible objects which cause the arising of the various consciousness; the Elements of Space, Cohesion (or Fluidity), Malleability, etc.

(所有色之外者為非心等起); (770)

10. (i) There is Corporeality which is internal and does not arise together with the mind—i.e. the sphere of the five senses.

(所有色之內者為非心俱在); (771)

(ii) There is Corporeality which is external and arises together with the mind—i.e. the bodily intimation and vocal intimation.

(所有色之外者為有心俱在); (772)

(iii) There is Corporeality which is external and does not arise together with the mind—i.e. the sphere of the five types of sense-object; and body nutrition derived from edible food.

(所有色之外者為非心俱在); (773)

11. (i) There is Corporeality which is internal and never accompanies the mind—i.e. the sphere of the five senses.

(所有色之內者為非心隨轉); (774)

(ii) There is Corporeality which is external and always accompanies the mind—i.e. the bodily intimation and vocal intimation.

(所有色之外者為有心隨轉); (775)

(iii) There is Corporeality which is external and never accompanies the mind—i.e. the sphere of the five types of sense-object; and body nutrition derived from edible food.

(所有色之外者為非心隨轉); (776)

12. (i) There is Corporeality which is internal and gross—the sphere of the five senses.

(所有色之內者為粗); (777)

(ii) There is Corporeality which is external and gross—that is, the sphere of the five kinds of sense-object.

(所有色之外者為粗); (778)

(iii) There is Corporeality which is external and subtle—that is, the faculties of Femininity, Masculinity, and Vitality; Aging and Decay; body nutrition derived from edible food.

(所有色之外者為細); (779)

13. (i) There is Corporeality which is internal and near⁵⁸ (i.e. the obvious)—which is, the sphere of the five senses.

(所有色之內者為近); (780)

(ii) There is Corporeality which is external and remote⁵⁷ (i.e. not obvious)—which is, the faculties of Femininity, Masculinity, and Vitality; Ageing and Decay; body nutrition derived from edible food.

(所有色之外者為遠); (781)

(iii) There is Corporeality which is external and near (the obvious)—which is, the sphere of the five kinds of sense-object.

(所有色之外者為遠); (782)

**Above subsets are condensed into Table 4.3a.

(b) The 25 subsets of triads concerning Bases (*vatthu* ‘基’) that are Corporeality:

1. (i) There is Corporeality which is external and not the base of Eye-Contact—which is, the visible object that causes vision, hearing, smell, taste, and tangible consciousness; body nutrition derived from edible food.

(所有色之外者為非眼觸事); (783)

(ii) There is Corporeality which is internal and the base of eye-contact—which is, the sense-base of eye-consciousness.

(所有色之內者為有眼觸事); (784)

(iii) There is Corporeality which is internal and not the base of eye-contact—which is, the sense-base of visual, hearing, smell, taste, and tangible consciousness.

(所有色之內者為非眼觸事); (785)

2 (i) There is Corporeality which is external, and not the base of eye-to consciousness (due to eye-contact), associating with *Feeling*,

5. *Perception, Volition, and Visual Cognition* caused by the eye-contact—which is, the visible object that causes the vision, hearing,

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smell, taste, and tangible consciousness; body nutrition derived from edible food.

(所有色之外者為非眼觸所生受...想...思...乃至眼識事);(786)

(ii) There is Corporeality which is internal, and the base of eye-consciousness (due to eye-contact)—which is, the sense-base of eye-consciousness.

(所有色之內者為眼觸所生受...想...思...乃至眼識事);(787)

(iii) There is Corporeality which is internal, and not the base of eye-consciousness (due to eye-contact)—i.e. the sense-base of ear, nose, tongue, and body.

(所有色之內者為非眼觸所生受...想...思...乃至眼識事);(788)

* Repeat these 2nd to 5th triplet for Feeling, Perception, Volition, and Visual Cognition, respectively. The answers are identical with the first triplet.

6 (i) There is Corporeality which is external; not the base of *Ear-to Contact, Nose-Contact, Tongue-Contact, and Body-Contact*; not the 25. base of consciousness caused by these four modes of contact, that associate with *Feeling, Perception, Volition, and Visual Cognition* caused by these contacts—i.e. the visible object which causes the visual, hearing, smell, taste, and tangible consciousness; and body nutrition derived from edible food.

(所有色之外者為非耳觸...鼻觸...舌觸...乃至非身觸所生受...想...思...耳識...乃至非鼻識、舌識、身識事);(789) (792)

(ii) There is Corporeality which is internal, and is the base of Body-Contact—i.e. the sense-base of body consciousness.

(所有色之內者為有身觸事);(790) (793)

(iii) There is Corporeality which is internal, and is not the base of Body-Contact—i.e. the sense-base of eye-, ear-, nose-, and tongue-consciousness.

(所有色之內者為非身觸事);(791) (794)

* Repeat the 20 triplets (4X5) for Ear-Contact, Nose-Contact, Tongue-Contact, and Body-Contact, associating with Feeling, Perception, Volition, and the corresponding sensual Cognition, respectively. The answers are identical with what have been provided for in this triplet.

**Above subsets are condensed into Table 4.3b.

(c) The 25 subsets of triads concerning Sense-Objects (*ārammaṇa*; ‘所緣’) that are the Corporeality:

1. (i) There is Corporeality which is internal, and is not the sense-object of Eye-Contact—which is, the sphere of the five senses.
(所有色之內者為眼觸非所緣); (795)
(ii) There is Corporeality which is external, and is the sense-object of Eye-Contact—which is, the visible object which causes the arising of eye-consciousness.
(所有色之外者為有眼觸所緣); (796)
(iii) There is Corporeality which is external, and is not the sense-object of Eye-Contact—which is, the other four kinds of sense-object; the body nutrition derived from edible food.
(所有色之外者為非眼觸所緣); (797)
- 2 (i) There is Corporeality which is external, and not the sense-object to of eye-consciousness (due to eye-contact), associating with *Feeling*,
5. *Perception, Volition, and Visual Cognition* caused by the eye-contact—i.e. the sense-base of eye-, ear-, nose-, tongue-, and body-consciousness (the sphere the five *paṭṭāda rūpa*)⁶⁵.
(所有色之內者為眼觸所生之受...想...思...乃至眼識非所緣); (798)
(ii) There is external Corporeality which is the sense-object of Eye-consciousness (due to eye-contact)—i.e. the visible object which causes the eye-consciousness.
(所有色之外者為有眼識所緣); (799)
(iii) There is external Corporeality which is not the sense-object of Eye-consciousness (due to eye-contact)—which is, the other four kinds of sense-object; the body nutrition derived from edible food.
(所有色之外者為有眼識非所緣); (800)
- * Repeat these 2nd to 5th triplet for *Feeling, Perception, Volition, and Visual Cognition*, respectively. The answers are identical with the first triplet.
- 6 (i) There is Corporeality which is internal, and is not the sense-object to of *Ear-Contact, Nose-Contact, Tongue-Contact, and Body-Contact*;
25. not the base of consciousness caused by these four modes of contact, that associate with *Feeling, Perception, Volition, and Visual*

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Cognition caused by these contacts—i.e. the sense-base of eye-, ear-, nose-, tongue-, and body-consciousness (the sphere of the five senses).

(所有色之內者為非耳觸...鼻觸...舌觸...乃至非身觸所生之受...想...思...乃至耳識、鼻識、舌識、身識非所緣);(801) (804)

(ii) There is Corporeality which is external, and is the sense-object of Body-Contact—i.e. the tangible object which causes the arising of body-consciousness.

(所有色之外者為有身識所緣); (802) (805)

(iii) There is Corporeality which is external, and is not the sense-object of Body-Contact— i.e. the visible object which causes the visual, hearing, smell, and taste consciousness; the body nutrition derived from edible food.

(所有色之外者為有身識非所緣); (803) (806)

* Repeat these 20 triplets in the same way as in the foregoing case of 6—25 triplets. Refer to Table 4.3b. The answers are identical with what have been provided for in that triplet.

**Above subsets are condensed into Table 4.3c.

(d) The 10 subsets of triads concerning Sense-Bases (*āyatana*; ‘處’) that are Corporeality:

1. (i) There is Corporeality which is external, and is not the sense-base of Eye-consciousness—i.e. the visible object which causes visual, hearing, smell, taste, and tangible consciousness; the body nutrition derived from edible food.

(所有色之外者為非眼處); (807)

(ii) There is Corporeality which is internal, and is the sense-base of Eye-consciousness—i.e. the eye-sensibility which is derived from the Four Great Elements (*mahābhūta*) ... also known as ‘the empty village’⁵⁹.

(所有色之內者為有眼處); (808)

(iii) There is Corporeality which is internal, and is not the sense-base of Eye-consciousness—i.e. the other four kinds of consciousness other than the eye-sensibility.

(所有色之內者為非眼處); (809)

2 (i) There is Corporeality which is external, and is not the sense-base to of Ear-consciousness, Nose-consciousness, Tongue-consciousness, 5. and Body-consciousness—i.e. the visible object which causes the arising of eye-consciousness; the body nutrition derived from edible food.

(所有色之外者為非耳處...乃至非鼻處...非舌處...非身處); (810)

(ii) There is Corporeality which is internal, and is the sense-base of Body-consciousness—the body-sensibility that is derived from the Four Great Elements (*mahābhūta*) ... also known as ‘the empty village’⁵⁹.

(所有色之內者為有身處); (811)

(iii) There is Corporeality which is internal, and is not the sense-base of Body-consciousness—i.e. the sense-base of eye-consciousness, nose-consciousness, and Tongue-consciousness.

(所有色之內者為非身處); (812)

* Repeat these 2nd to 5th triplet for the sense-base of Ear-Consciousness, Nose-Consciousness, Tongue-consciousness, and Body Consciousness, respectively, in the same mode as in the 1st triplet.

6. (i) There is Corporeality which is internal, and is not a visible object which causes the arising of Eye-consciousness—i.e. the five kinds of sensual consciousness.

(所有色之內者為非色處); (813)

(ii) There is Corporeality which is external, and is a visible object which causes the arising of Eye-consciousness—which is, the visible object of various colors that arises with the impingement.

(所有色之外者為有色處); (814)

(iii) There is Corporeality which is external, and is not a visible object which causes the arising of Eye-consciousness—i.e. the other 4 kinds of sense-object; the body nutrition derived from edible food.

(所有色之外者為非色處); (815)

7 (i) There is Corporeality which is internal, and which is not a sound to causing the arising of Ear-consciousness, is not an odour which 10. causes the arising of Nose-consciousness, is not a taste which causes the arising of Tongue-consciousness, and is not a tangible object

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which causes the Body-consciousness—i.e. the sense-base of eye-consciousness.

(所有色之內者為非聲處...乃至非香處...非味處...非觸處); (816)

(ii) There is Corporeality which is external, and is a tangible object which causes the arising of Body-consciousness—that is, the Element of Solidity⁶⁰ which causes *Pathavī, Tejo, Vāyo* (*Gocara Rūpā* q.v.).

(所有色之外者為有觸處); (817)

(iii) There is Corporeality which is external, and is not a tangible object which causes the arising of Body-consciousness—that is, a visible object that causes the Body-consciousness; the body nutrition derived from edible food.

(所有色之外者為非觸處); (818)

* Repeat the 7th to 10th triplet for the respective Ear-, Nose-, Tongue-, and Body- consciousness as in (i).

**Above subsets are condensed into Table 4.3d.

(e) The 10 subsets of triads concerning Elements (*dhātu*; ‘界’) that are Corporeality:

1. (i) There is Corporeality which is external, and is not an Eye-Element—i.e. a visible object which causes the arising of Body-consciousness; the body nutrition from food.

(所有色之外者為非眼界); (819)

(ii) There is Corporeality which is internal, and is an Eye-Element—i.e. the sense-base of Eye-consciousness.

(所有色之內者為有眼界); (820)

(iii) There is Corporeality which is internal, and is not an Eye-Element—i.e. the sense-base of Ear- consciousness.

(所有色之內者為非眼界); (821)

2 (i) There is Corporeality which is external, and not Ear-Element, Nose-Element, Tongue-Element, and Body-Element—i.e. the visible object which causes the arising of Eye-consciousness; the body nutrition derived from edible food.

(所有色之外者為非耳界...乃至非鼻界...非舌界...非身界); (822)

(ii) There is Corporeality which is internal, and is the Body-Element—i.e. the sense-base of Body-consciousness.

(所有色之內者為有身界); (823)

(iii) There is Corporeality which is internal, and which is not the Body-Element—i.e. the four sense-base of Eye-, Ear-, Nose-, and Tongue-consciousness.

(所有色之內者為非身界); (824)

* Repeat the 2nd to 5th triad for the Element of Ear, Nose, Tongue, and Body, respectively, in the same mode as in the 1st triad.

6. (i) There is Corporeality which is internal, and which is not an Element of Visible Object—i.e. the sphere of the five senses (the five *Pasāda Rūpa*)⁶⁵.

(所有色之內者為非色界); (825)

(ii) There is Corporeality which is external, and which is an Element of Visible Object—i.e. the visible object which causes the arising of Eye-consciousness.

(所有色之外者為有色界); (826)

(iii) There is Corporeality which is external, and which is not an Element of Visible Object—i.e. the sound, smell, taste, and tangible object which causes the arising of the respective four kinds of consciousness; the body nutrition derived from edible food.

(所有色之外者為非色界); (827)

7 (i) There is Corporeality which is internal, and which is not the to Elements of Sound, Odour, Taste, and Tangible objects—i.e. the 10. sense-base of the five types of consciousness (the five *Pasāda Rūpa*)⁶⁵.

(所有色之內者為非聲界...乃至非香界...非味界...非觸界); (828)

(ii) There is Corporeality which is external, and which is the Element of Tangible Object—i.e. tangible object that causes the body-consciousness.

(所有色之外者為有觸界); (829)

(iii) There is Corporeality which is external, and which is not the Element of Tangible Object—i.e. the sphere of the other four kinds of sense-object; the body nutrition derived from edible food.

(所有色之外者為非觸界); (830)

* Repeat the 7nd to 10th triad for the Element of Ear, Nose, Tongue, and Body, respectively, in the same mode as in the 1st triad.

** Above subsets are condensed into Table 4.3e.

(f) The 8 subsets of triads concerning Faculty (*indriya*; ‘及根’) that are Corporeality:

1. (i) There is Corporeality which is external, and which is not the Eye-faculty—i.e. the visible object which causes the arising of visual, hearing, smell, taste, and tangible consciousness; the body nutrition derived from edible food.
(所有色之外者為非眼根); (831)
(ii) There is Corporeality which is internal, and which is the Eye-faculty—i.e. the sense-base of Eye-consciousness.
(所有色之內者為有眼根); (832)
(iii) There is Corporeality which is internal, and which is not the Eye-faculty—i.e. the sense-base of visual, hearing, smell, taste, and body consciousness.
(所有色之內者為非眼根); (833)
2. (i) There is Corporeality which is external, and which is not the Ear-to faculty, Nose-faculty, Tongue-faculty, and Body-faculty—the visible object which causes the arising of visual, hearing, smell, taste, and tangible consciousness; and the body nutrition derived from edible food.
(所有色之外者為非耳根...乃至非鼻根...非舌根...非身根); (834)
(ii) There is Corporeality which is internal, and which is the Body-faculty—the sense-base of Body-consciousness (the body-sensibility), derived from the four Great Elements⁵⁹.
(所有色之內者為有身根); (835)
(iii) There is Corporeality which is internal, and which is not the Body-faculty—that is, the other four sense-base of Eye-, Ear-, Nose-, and Tongue-consciousness.
(所有色之內者為非身根); (836)
6. (i) There is Corporeality which is internal, and which is not the faculty of Femininity—the sense-base of Eye-, Ear-, Nose-, Tongue-, and Body-consciousness (the five *pasāda rūpa*)⁶⁵.
(所有色之內者為非女根); (837)

(ii) There is Corporeality which is external, and which is the faculty of Femininity—i.e. feminine in appearance, occupation, behavior, characteristics, condition; and being a female in nature.
(所有色之外者為有女根); (838)

(iii) There is Corporeality which is external, and which is not the faculty of Femininity—i.e. the visible object which causes the arising of Eye-, Ear-, Nose-, Tongue-, and Body-consciousness; body nutrition derived from edible food.
(所有色之外者為非女根); (839)

7. (i) There is Corporeality which is internal, and which is not the faculty of Masculinity—the sense-base of Eye-, Ear-, Nose-, Tongue-, and Body-consciousness (the five *pasāda rūpa*)⁶⁵.
(所有色之內者為非男根); (840)

(ii) There is Corporeality which is external, and which is the faculty of Masculinity—i.e. the physical appearance of a male (hairy, moustache, etc.), deportment, characteristics of a man, and being a male in nature.
(所有色之外者為有男根); (841)

(iii) There is Corporeality which is external, and which is not the faculty of Masculinity—i.e. the visible object which causes the arising of Eye-, Ear-, Nose-, Tongue-, and Body-consciousness; body nutrition derived from edible food.
(所有色之外者為非男根); (842)

8. (i) There is Corporeality which is internal, and is not the faculty of Vitality—the sense-base of Eye-, Ear-, Nose-, Tongue-, and Body-consciousness (the Five *Pasāda Rūpa*)⁶⁵.
(所有色之內者為非命根); (843)

(ii) There is Corporeality which is external, and which is the faculty of Vitality—i.e. corporeality that has the continued development (or subsistence), the preservation of life, the going-on and being kept going on of life.
(所有色之外者為有命根); (844)

(iii) There is Corporeality which is external, and which is not the faculty of Vitality—i.e. the visible object which causes the arising of visual, hearing, smell, taste, and tangible consciousness; body nutrition derived from edible food.
(所有色之外者為非命根); (845)

**Above subsets are condensed into Table 4.3f.

(g) The 12 subsets of triads concerning Subtle Corporeality:

1. (i) There is Corporeality which is internal, and which is not the Bodily Intimation—the sense-base of Eye-, Ear-, Nose-, Tongue-, and Body-consciousness (Five *Pasāda Rūpa*).
(所有色之內者為非身表); (846)
(ii) There is Corporeality which is external, and which is the Bodily Intimation—such as the going forth and back, glance ahead or sideways, pointing fingers, movements of arms and legs, or other gestures, whether performed of good or bad thought, and which are the apparent resoluteness of making one's wishes known⁶¹.
(所有色之外者為有身表); (847)
(iii) There is Corporeality which is external, and which is not Bodily Intimation—i.e. the visible object which causes the arising of visual, hearing, smell, taste, and tangible consciousness; the body nutrition derived from edible food.
(所有色之外者為非身表); (848)
2. (i) There is Corporeality which is internal, and which is not Vocal Intimation—the sense-base of Eye-, Ear-, Nose-, Tongue-, and Body-consciousness (the Five *Pasāda Rūpa*).
(所有色之內者為非語表); (849)
(ii) There is Corporeality which is external, and which is Vocal Intimation—such as speech, enunciation, utterance, making voice, whether good, bad, or indeterminate, which are obvious resoluteness of making such vocal language known⁶².
(所有色之外者為有語表); (850)
(iii) There is Corporeality which is external, and which is not Vocal Intimation—the visible object which causes the arising of visual, hearing, smell, taste, and tangible consciousness; the body nutrition derived from edible food.
(所有色之外者為非語表); (851)

3. (i) There is Corporeality which is internal, and which is not the element of Space—the sense-base of Eye-, Ear-, Nose-, Tongue-, and Body-consciousness (Five *Pasāda Rūpa*).
(所有色之內者為非空界); (852)
(ii) There is Corporeality which is external, and which is the element of Space—that which has the nature of open space, the sky for instance, but untouched by the Four Great Elements (*Mahābhūta*).
(所有色之外者為有空界); (853)
(iii) There is Corporeality which is external, and which is not the element of Space—i.e. the visible object which causes the arising of visual, hearing, smell, taste, and tangible consciousness; the body nutrition derived from edible food.
(所有色之外者為非空界); (854)
4. (i) There is Corporeality which is internal, and which is not the element of Cohesion (or Fluidity)—i.e. the sense-base of Eye-, Ear-, Nose-, Tongue-, and Body-consciousness.
(所有色之內者為非水界); (855)
(ii) There is Corporeality which is external, and which is the element of Cohesion—i.e. the nature of viscosity, belongs to viscid, the cohesiveness of form.
(所有色之外者為有水界); (856)
(iii) There is Corporeality which is external, and which is not the element of Cohesion—i.e. the visible object which causes the arising of visual, hearing, smell, taste, and tangible consciousness; the body nutrition derived from edible food.
(所有色之外者為非水界); (857)
5. (i) There is Corporeality which is internal, and which is not the Lightness of form—the sense-base of Eye-, Ear-, Nose-, Tongue-, and Body-consciousness (Five *Pasāda Rūpa*).
(所有色之內者為非色輕性); (858)
(ii) There is Corporeality which is external, and which is the Lightness of form—being that which has the ability to change fast, agile, and not sluggish.
(所有色之外者為色輕性); (859)
(iii) There is Corporeality which is external, and which is not the Lightness of form—i.e. the visible object which causes the arising of

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visual, hearing, smell, taste, and tangible consciousness; the body nutrition derived from edible food.
(所有色之外者為非色輕性);(860)

6. (i) There is Corporeality which is internal, and which is not the Malleability of form—the sense-base of Eye-, Ear-, Nose-, Tongue-, and Body-consciousness (*Five Pasāda Rūpa*).
(所有色之內者為非色軟性); (861)
(ii) There is Corporeality which is external, and which is the Malleability of form—corporeality that has the attributes of non-rigidity, pliability, and elasticity.
(所有色之外者為有色軟性); (862)
(iii) There is Corporeality which is external, and which is not the Malleability of form—i.e. the visible object which causes the arising of visual, hearing, smell, taste, and tangible consciousness; the body nutrition derived from edible food.
(所有色之外者為非色軟性); (863)
7. (i) There is Corporeality which is internal, and which is not the Wieldiness of form for good cause—i.e. the sense-base of Eye-, Ear-, Nose-, Tongue-, and Body-consciousness (*the Five Pasāda Rūpa*).
(所有色之內者為非色適應性); (864)
(ii) There is Corporeality which is external, and which is the Wieldiness of form for good cause—corporeality that has the attributes of adaptability, workableness, serviceableness, or preparedness for good action.
(所有色之外者為有色適應性); (865)
(iii) There is Corporeality which is external, and which is not the Wieldiness of form for good cause—i.e. the visible object which causes the arising of visual, hearing, smell, taste, and tangible consciousness; the body nutrition derived from edible food.
(所有色之外者為非色適應性); (866)
8. (i) There is Corporeality which is internal, and which is not at the Beginning of Conception—i.e. the sense-base of Eye-, Ear-, Nose-, Tongue-, and Body-consciousness.
(所有色之內者為非色積集); (867)

(ii) There is Corporeality which is external, and which exists at the Beginning of Conception—the accumulation and collective integration of the sense-bases at the moment of conception.
(所有色之外者為有色積集); (868)

(iii) There is Corporeality which is external, and which does not exist at the Beginning of Conception—i.e. the visible object which causes the arising of visual, hearing, smell, taste, and tangible consciousness; the body nutrition derived from edible food.
(所有色之外者為非色積集); (869)

9. (i) There is Corporeality which is internal, and which is not the Continued Development of form—i.e. the sense-base of Eye-, Ear-, Nose-, Tongue-, and Body-consciousness.
(所有色之內者為非色相續); (870)

(ii) There is Corporeality which is external, and which is the Continued Development of form that arises at the Beginning of Conception—corporeality that which is the subsistence, accumulation, and integration of form.
(所有色之外者為有色相續); (871)

(iii) There is Corporeality which is external, and which is not the Continued Development of form—i.e. the visible object which causes the arising of visual, hearing, smell, taste, and tangible consciousness; the body nutrition derived from edible food.
(所有色之外者為非色相續); (872)

10. (i) There is Corporeality which is internal, and is not at the Stage of Ageing and Decay—i.e. the sense-base of Eye-, Ear-, Nose-, Tongue-, and Body-consciousness.
(所有色之內者為非色老朽性); (873)

(ii) There is Corporeality which is external, and is at the Stage of Ageing and Decay—i.e. that which comes with ageing, decrepitude, hoariness, wrinkles, shrinkages, end of the functionality of sense-organs.
(所有色之外者為有老朽性); (874)

(iii) There is Corporeality which is external, and not at the Stage of Ageing and Decay—i.e. visible object which causes the arising of visual, hearing, smell, taste, and tangible consciousness; the body nutrition derived from edible food.
(所有色之外者為非色老朽性); (875)

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11. (i) There is Corporeality which is internal, and which is not the Impermanence or subject to Stage of Dissolution—i.e. the sense-base of Eye-, Ear-, Nose-, Tongue-, and Body-consciousness (the Five *Pasāda Rūpa*).
(所有色之內者為非色無常性); (876)
(ii) There is Corporeality which is external, and which is the Impermanence—i.e. the characteristics of disease destructiveness, breaking up and down, dissolution, discontinuation, cessation, etc.
(所有色之外者為有色無常性); (877)
(iii) There is Corporeality which is external, and which is not the Impermanence—i.e. visible object which causes the arising of visual, hearing, smell, taste, and tangible consciousness; the body nutrition from food.
(所有色之外者為非色無常性); (878)
12. (i) There is Corporeality which is internal, and is not Nutriment derived from edible food—i.e. the sphere of the five senses (the Five *Pasāda Rūpa*).
(所有色之內者為非色營養素); (879)
(ii) There is Corporeality which is external, and is Nutriment for body—i.e. all types of the gross to fine food, by which living beings are kept alive.
(所有色之外者為有色營養素); (880)
(iii) There is Corporeality which is external, and is not Nutriment derived from edible food—
i.e. visible object which causes the arising of the five sense-base of consciousness.
(所有色之外者為非色營養素); (881)

**Above subsets are condensed into Table 4.3g.

4th Method: 22 sets viewed as fourfold categories

The Derived Corporeality whether is born of Kamma:

1. (i) There is Corporeality which is derived (*upādā*) and is the issue of grasping (i.e. kammically acquired) (*upādīṇa*)—i.e. the sphere of the five senses; the potential faculty of Femininity, Masculinity, Vitality; or whatever form through past experiences whether it is the sphere of visible forms, odour, taste, or the tangible; the Elements of Space, Cohesion, the Initial Integration, or the Continued Development of form, or body nutrition derived from edible food.

(於所有色之取者為有已取); (882)

(ii) There is Corporeality which is derived and is not the issue of grasping (i.e. not kammically acquired)—i.e. the sphere of sound, bodily and vocal intimation; the lightness, malleability, wieldiness (or preparedness), decay, and impermanence of form, or whatever other form that exists which is not due to past karma, whether it is visible forms, odour, taste, or tangible consciousness, the elements of Space, Cohesion, Initial Integration, or Continued Development (Subsistence) of form, or body nutrition derived from edible food.

(於所有色之取者為不已取); (883)

(iii) There is Corporeality which is not derived and is the issue of grasping (born of kamma) —i.e. cause by the tangible and body-consciousness, and the element of Cohesion which is kamma-born.

(於所有色之不取者為有已取); (884)

(iv) There is Corporeality which is not derived and is not the issue of grasping (not kammically acquired)—i.e. cause by the tangible and body-consciousness, and the element of Cohesion which is not kamma-born.

(於所有色之不取者為不已取); (885)

The Derived Corporeality, born of Kamma,
as well as an object of grasping:

2. (i) There is Corporeality which is derived (*upādā*), and are both the issue of grasping (or kamma-born) (*upādiṇṇa*) and favourable to it (or object of grasping) (*upādāna*).
(於所有色之取者為有已取順取); (886)
- (ii) There is Corporeality which is derived, not the issue of grasping (not kamma-born) but is favourable to it (object of grasping).
(於所有色之取者為不已取順取); (887)
- (iii) There is Corporeality which is not derived, both the issue of grasping (kamma-born) and favourable to it (object of grasping).
(於所有色之不取者為有已取順取); (888)
- (iv) There is Corporeality which is not derived, not the issue of grasping (not kamma-born) but favourable to it (object of grasping).
(於所有色之不取者不已取順取); (889)

* The respective answers are the same as in the group (1.) above.

The Derived Corporeality with impingement

3. (i) There is Corporeality which is derived (*upādā*) and impinging (*sappatīgha*)—i.e. the sphere of the five senses; the sense objects of the visual, sound, odour, and taste consciousness.
(於所有色之取者為有有對); (890)
- (ii) There is Corporeality which is derived and non-impinging—i.e. the faculty of Femininity, Masculinity, and Vitality; and body nutrition from food.
(於所有色之取者為無對); (891)
- (iii) There is Corporeality which is not derived and impinging—i.e. the tangible object causing the body-consciousness.
(於所有色之不取者為有有對); (892)
- (iv) There is Corporeality which is not derived and non-impinging—i.e. the Element of Cohesion.
(於所有色之不取者為無對); (893)

The Derived Corporeality—Gross and Subtle

4. (i) There is Corporeality which is derived and is gross (*upādā-*olārika**)—i.e. the five *Pasāda Rūpa*⁶⁵, and the four *Ārammaṇas* namely: *rūpa*, *sadda*, *gandha* and *rasa*.
(於所有色之取者為有粗); (894)

(ii) There is Corporeality which is derived and is subtle (*upādā-*sukhuma**)—i.e. the faculty of Femininity, Masculinity, and Vitality; body nutrition derived from edible food.
(於所有色之取者為有細); (895)

(iii) There is Corporeality which is not derived and is gross—i.e. the sphere of tangible object.
(於所有色之非取者為有粗); (896)

(iv) There is Corporeality which is not derived and is subtle—i.e. the Element of Cohesion.
(於所有色之非取者為有細); (897)

The Derived Corporeality—Distance

5. (i) There is Corporeality which is derived (*upādā*) and remote (or not obvious) (*dūra*)—i.e. the faculty of Femininity, Masculinity, and Vitality; and body nutrition from food.
(於所有色之取者為有遠); (898)

(ii) There is Corporeality which is derived (*upādā*) and near (*santika*)—i.e. i.e. the sphere of the five senses; vision, sound, odour, and taste.
(於所有色之取者為有近); (899)

(iii) There is Corporeality which is not derived and remote (not obvious)—i.e. the Element of Cohesion.
(於所有色之非取者為有遠); (900)

(iv) There is Corporeality which is not derived and near—i.e. the sphere of tangible object.
(於所有色之非取者為有近); (901)

The Kamma-Born (issue of grasping) Corporeality—Visibility

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6. (i) There is Corporeality which is the issue of grasping and is visible—i.e. the sphere of visible form due to kamma having been ‘shaped’.

(於所有色之已取者為有有見); (902)

(ii) There is Corporeality which is the issue of grasping and is not visible—i.e. the sphere of the five senses; faculty of Femininity, Masculinity, and Vitality, or whatever form through past kamma of experiences whether it be odour, taste, or the tangible consciousness, the Elements of Space, Cohesion, Initial Integration, or Continued Development (Subsistence) of form, or body nutrition derived from edible food.

(於所有色之已取者為無見); (903)

(iii) There is Corporeality which is not the issue of grasping and is visible—i.e. the visible object which causes the arising of eye-consciousness not because of deeds and experience that have been carried out.

(於所有色之不已取者為有有見); (904)

(iv) There is Corporeality which is not the issue of grasping and is not visible—i.e. the sphere of sound, bodily and vocal intimation; the lightness, malleability, wieldiness (or preparedness), decay, and impermanence of form, or whatever other form that exists which is not due to past karma, whether it is visible forms, odour, taste, or tangible consciousness, the elements of Space, Cohesion, Initial Integration and Continued Development of form, or body nutrition derived from edible food.

(於所有色之不已取者為無見); (905)

The Kamma-Born (issue of grasping) Corporeality—Impingement

7. (i) There is Corporeality which is the issue of grasping and impinging—i.e. the sphere of the five senses; or whatever other form through past kamma of experiences whether it be eye-consciousness, odour, taste, or the tangible.

(於所有色之已取者為有有對); (906)

(ii) There is Corporeality which is the issue of grasping and non-impinging—i.e. the faculty of Femininity, Masculinity, and Vitality, or whatever other form through past kamma of experiences in the Elements of Space, Cohesion, Initial Integration, or Continued

Development of form, or in body nutrition derived from edible food.

(於所有色之已取者為無對); (907)

(iii) There is Corporeality which is not the issue of grasping and impinging—i.e. the sphere of sound, or whatever other form that exists which is not due to past karma of experiences in the sense objects of visible form, odour, taste, and tangible consciousness.

(於所有色之不已取者為有有對); (908)

(iv) There is Corporeality which not the issue of grasping and non-impinging—i.e. bodily and vocal intimation; the lightness, malleability, wieldiness, decay, impermanence of form, or whatever other form that exists which is not due to past karma of experiences in the elements of Space, Cohesion, Initial Integration, or Continued Development of form, or in body nutrition derived from edible food.

(於所有色之不已取者為無對); (909)

The Kamma-Born (issue of grasping)

Corporeality—Great Element

8. (i) There is Corporeality which is the issue of grasping and is a Great Element—i.e. the sphere of the tangible object, and the kamma-born element of Cohesion.

(於所有色之已取者為有四大種); (910)

(ii) There is Corporeality which is the issue of grasping and is not a Great Element—i.e. the sphere of the five senses, the faculty of Femininity, Masculinity, and Vitality, or whatever other form through past kamma of experiences in the Elements of Space, Initial Integration, or Continued Development of form, or in body nutrition derived from edible food.

(於所有色之已取者為非四大種); (911)

(iii) There is Corporeality which is not the issue of grasping and is a Great Element—i.e. the sphere of the tangible, and the element of Cohesion which are not born of past deed or kamma.

(於所有色之不已取者為有四大種); (912)

(iv) There is Corporeality which is not the issue of grasping nor a Great Element—i.e. the sphere of sound, bodily and vocal intimation; the lightness, malleability, wieldiness, decay, and

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impermanence of form, or whatever other form that exists which is due to past karma, whether it is visible form, odour, or taste, in the elements of Space, Initial Integration, or Continued Development of form, or in body nutrition derived from edible food.

(於所有色之不已取者為非四大種); (913)

The Kamma-Born (issue of grasping) Corporeality—Gross and Subtle

9. (i) There is the Corporeality which is the issue of grasping and is gross.

(於所有色之已取者為有粗); (914)

(ii) There is the Corporeality which is the issue of grasping and is subtle.

(於所有色之已取者為有細); (915)

(iii) There is the Corporeality which is not issue of grasping and is gross.

(於所有色之不取者為有粗); (916)

(iv) There is the Corporeality which is not issue of grasping and is subtle.

(於所有色之不取者為有細); (917)

* The respective answers are same as in the preceding group (8.).

The Kamma-Born (issue of grasping) Corporeality—Distance

10. (i) There is Corporeality which is the issue of grasping and is remote (not obvious).

(於所有色之已取者為有遠); (918)

(ii) There is Corporeality which is the issue of grasping and is near.

(於所有色之已取者為有近); (919)

(iii) There is Corporeality which is not the issue of grasping and is remote (not obvious).

(於所有色之不取者為有遠); (920)

(iv) There is Corporeality which is not the issue of grasping and is near.

(於所有色之不取者為有近); (921)

* The respective answers are same as in the preceding group (7.) of 'The Kamma-Born Corporeality—Impingement' except here the order of the 1st and 2nd as well as the 3rd and 4th answers are inverted.

Corporeality that is both Kamma-Born (issue of grasping) and Object of Grasping (favourable to it)—Visibility

11. (i) There is Corporeality which is the issue of grasping and favourable to grasping, and is visible.
(於所有色之已取順取者為有有見); (922)
- (ii) There is Corporeality which is the issue of grasping and favourable to grasping, and is not visible.
(於所有色之已取順取者為無見); (923)
- (iii) There is Corporeality which is not the issue of grasping but favourable to grasping, and is visible.
(於所有色之不已取順取者為有有見); (924)
- (iv) There is Corporeality which is not the issue of grasping but favourable to grasping, and is not visible.
(於所有色之不已取順取者為無見); (925)

* The respective answers are same as in the preceding group (6.): 'The Kamma-Born Corporeality—Visibility'.

Corporeality that is both Kamma-Born (issue of grasping) and Object of Grasping (favourable to it)—Impingement

12. (i) There is Corporeality which is the issue of grasping and favourable to grasping, and is impinging.
(於所有色之已取順取者為有有對); (926)
- (ii) There is Corporeality which is the issue of grasping and favourable to grasping, and is non-impinging.
(於所有色之已取順取者為無對); (927)
- (iii) There is Corporeality which is not the issue of grasping but favourable to grasping, and is impinging.
(於所有色之不已取順取者為有有對); (928)

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(iv) There is Corporeality which is not the issue of grasping but favourable to grasping, and is non-impinging.

(於所有色之不已取順取者為無對); (929)

* The respective answers are same as in the preceding group (7.): 'The Kamma-Born Corporeality—Impingement'.

Corporeality that is both Kamma-Born (issue of grasping) and Object of Grasping (favourable to it)—Great Element

13. (i) There is Corporeality which is the issue of grasping and favourable to grasping, and is a Great Element.

(於所有色之已取順取者為有四大種); (930)

(ii) There is Corporeality which is the issue of grasping and favourable to grasping, and is not a Great Element.

(於所有色之已取順取者為非四大種); (931)

(iii) There is Corporeality which is not the issue of grasping but favourable to grasping, and is a Great Element.

(於所有色之不已取順取者為有四大種); (932)

(iv) There is Corporeality which is not the issue of grasping but favourable to grasping, and is not a Great Element.

(於所有色之不已取順取者為非四大種); (933)

* The respective answers are same as in the preceding group (8.): 'The Kamma-Born Corporeality—Great Element'.

Corporeality that is both Kamma-Born (issue of grasping) and Object of Grasping (favourable to it)— Gross and Subtle

14. (i) There is Corporeality which is the issue of grasping and favourable to grasping, and is gross.

(於所有色之已取順取者為有粗); (934)

(ii) There is Corporeality which is the issue of grasping and favourable to grasping, and is subtle.

(於所有色之已取順取者為有細); (935)

(iii) There is Corporeality which is not the issue of grasping but favourable to grasping, and is gross.

(於所有色之不已取順取者為有粗); (936)

(iv) There is Corporeality which is not the issue of grasping but favourable to grasping, and is subtle.

(於所有色之不已取順取者為有細); (937)

* The respective answers are same as in the preceding group (9.): 'The Kamma-Born Corporeality—Gross and Subtle'.

Corporeality that is both Kamma-Born (issue of grasping) and Object of Grasping (favourable to it)—Distance

15. (i) There is Corporeality which is the issue of grasping and favourable to grasping, and is remote (not obvious).

(於所有色之已取順取者為有遠); (938)

(ii) There is Corporeality which is the issue of grasping and favourable to grasping, and is near.

(於所有色之已取順取者為有近); (939)

(iii) There is Corporeality which is not the issue of grasping but favourable to grasping, and is remote (not obvious).

(於所有色之不已取順取者為有遠); (940)

(iv) There is Corporeality which is not the issue of grasping but favourable to grasping, and is near.

(於所有色之不已取順取者為有近); (941)

* The respective answers are same as in the preceding group (10.): 'The Kamma-Born Corporeality—Distance'.

Corporeality—Impingement and Faculty

16. (i) There is Corporeality which is impinging and is a Faculty—i.e. the faculty of the five senses (the five *Pasāda Rūpa*).

(於所有色之有對者為有根); (942)

(ii) There is Corporeality which is impinging and not a Faculty—i.e. the five kinds of sense-object.

(於所有色之有對者為非根); (943)

(iii) There is Corporeality which is non-impinging and is a Faculty—i.e. the faculty of Femininity, Masculinity, and Vitality.

(於所有色之無對者為有根); (944)

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(iv) There is Corporeality which is non-impinging and is not a Faculty—i.e. the bodily and vocal intimation; body nutrition derived from edible food.

(於所有色之無對者為非根); (945)

Corporeality—Impingement and Great Element

17. (i) There is Corporeality which is impinging and is a Great Element—i.e. the sphere of the tangible.

(於所有色之有對者為有大種); (946)

(ii) There is Corporeality which is impinging and is not a Great Element—i.e. the sphere of the visible form, sound, odour, and taste.

(於所有色之有對者為非大種); (947)

(iii) There is Corporeality which is non-impinging and is a Great Element—i.e. the Element of Cohesion.

(於所有色之無對者為有大種); (948)

(iv) There is Corporeality which is non-impinging and is not a Great Element—i.e. the faculty of Femininity, Masculinity, and Vitality; body nutrition derived from edible food.

(於所有色之無對者為非大種); (949)

Corporeality—Faculty (potentiality) and Gross/Subtle

18. (i) There is Corporeality which is a Faculty and is Gross—i.e. the faculty of the five senses (the five *Pasāda Rūpa*).

(於所有色之根者為有粗); (950)

(ii) There is Corporeality which is a Faculty and is Subtle—i.e. the faculty of Femininity, Masculinity, and Vitality.

(於所有色之根者為有細); (951)

(iii) There is Corporeality which is a non-Faculty and is Gross—i.e. the sphere of the five kinds of sense-object.

(於所有色之非根者為有粗); (952)

(iv) There is Corporeality which is a non-Faculty and is Subtle—i.e. the physical intimation; body nutrition derived from edible food.

(於所有色之非根者為有細); (953)

Corporeality—Faculty (potentia) and Distance

19. (i) There is Corporeality which is a Faculty and is remote (not obvious)—i.e. the faculty of Femininity, Masculinity, and Vitality.
(於所有色之根者為有遠); (954)

(ii) There is Corporeality which is a Faculty and is near—i.e. the faculty of the five senses.
(於所有色之根者為有近); (955)

(iii) There is Corporeality which is not a Faculty and is remote (not obvious)—i.e. the physical intimation; body nutrition derived from edible food.
(於所有色之非根者為有遠); (956)

(iv) There is Corporeality which is not a Faculty and is near—i.e. the sphere of the five kinds of sense-object.
(於所有色之非根者為有近); (957)

Corporeality—Great Element and Gross/Subtle

20. (i) There is Corporeality which is a Great Element and is Gross—i.e. the sphere of the tangible.
(於所有色之大種者為有粗); (958)

(ii) There is Corporeality which is a Great Element and is Subtle—i.e. the Element of Cohesion.
(於所有色之大種者為有細); (959)

(iii) There is Corporeality which is not a Great Element and is Gross—i.e. the sphere of the senses of visible form, sound, odour, and taste.
(於所有色之非大種者為有粗); (960)

(iv) There is Corporeality which is not a Great Element and is Subtle—i.e. the faculty of Femininity and Masculinity.
(於所有色之非大種者為有細); (961)

Corporeality—Great Element and Distance

21. (i) There is Corporeality which is a Great Element and is remote (not obvious)—i.e. the Element of Cohesion.
(於所有色之大種者為有遠); (962)

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(ii) There is Corporeality which is a Great Element and is near—i.e. the sphere of the tangible object.

(於所有色之大種者為有近); (963)

(iii) There is Corporeality which is not a Great Element and is remote (not obvious)—i.e. the faculty of Femininity, Masculinity, and Vitality.

(於所有色之非大種者為有遠); (964)

(iv) There is Corporeality which is not a Great Element and is near—i.e. the sphere of the four senses of visible form, sound, odour, and taste.

(於所有色之非大種者為有近); (965)

Corporeality as Seen, Heard, Experienced, Cognised

22. (i) There is corporeality which can be Seen—i.e. visible objects including those distant objects without any need for direct contact, which causes the visual consciousness.

(有見); (966)

(ii) There is corporeality which can be Heard—i.e. sound whether near or from distant, which causes the auditory consciousness.

(有聞); (966)

(iii) There is corporeality which can be Experienced—i.e. the sphere of odour, taste, and the tangible, that require the direct contact by the nostril, tongue and body, respectively.

(有覺); (966)

(iv) There is corporeality which can be cognised by the Mind—i.e. all that is corporeality is matter or form.

(有識之色); (966)

These 22 subsets of dyads and triads viewed as the fourfold categories are summarily condensed into Table 4.4.

5th Method: viewed as a fivefold single category

All that is Corporeality—

1. (i) Corporeality which is the Element of Solidity⁶⁰ (or Earth) (*pathavī-dhātu*)—that which is hard, rough, or rigid, irrespective of whether it be of self or of external, or whether is the issue of grasping or not.
(地界); (967)
- (ii) There is Corporeality which is the Element of Cohesion (or Fluidity; Water) (*āpo-dhātu*)—that which is fluid or viscid, cohesiveness of form, whether it be of self or of external, or whether is the issue of grasping or not.
(水界); (968)
- (iii) There is Corporeality which is the Element of Heat (*tejo-dhātu*)—that which is flame, heat, hot, warmth, whether it be of the self (continue as in above ii.).
(火界); (969)
- (iv) There is Corporeality which is the Element of Motion (or Air) (*vāyo-dhātu*)—that which has the nature of motion, whether it be of the self (continue as in above ii.).
(風界); (970)
- (v) There is Corporeality which is derived or dependent— the sense-base of visual, hearing, smell, taste, and tangible consciousness; body nutrition obtained from food.
(色之取者); (971)

**The 5th Method is summarised into Table 4.5.

6th Method: viewed as a sixfold single category

All that is Corporeality—

1. (i) There is Corporeality of visible objects cognised by Eye-consciousness.
(眼所識之色); (972)
- (ii) There is Corporeality of sounds cognised by Ear-consciousness.
(耳所識之色); (972)
- (iii) There is Corporeality of odours cognised by Nose-consciousness.
(鼻所識之色); (972)
- (iv) There is Corporeality of tastes cognised by Tongue-consciousness.
(舌所識之色); (972)
- (v) There is Corporeality of tangible forms cognised by Body-consciousness.
(身所識之色); (972)
- (vi) All Corporeality is matter or form cognised by the Mind-consciousness.
(意所識之色); (972)

**The 6th Method is summarised into Table 4.6.

7th Method: viewed as a sevenfold single category

All that is Corporeality—

1. (i) The Corporeality of visible objects is cognised by Eye-consciousness.
(眼所識之色); (973)
- (ii) The Corporeality of sounds is cognised by Ear-consciousness.
(耳所識之色); (973)
- (iii) The Corporeality of odours is cognised by Nose-consciousness.
(鼻所識之色); (973)
- (iv) The Corporeality of tastes is cognised by Tongue-consciousness.
(舌所識之色); (973)
- (v) The Corporeality of tangible forms cognised by Body-consciousness.
(身所識之色); (973)
- (vii) The sphere of the visible object, sound, odour, taste, and the tangible are Corporeality cognised by the Element of Ideation.
(意界所識之色); (973)
- (viii) All Corporeality is form cognised by the Element of the Representative Intellection (or Representative Element of the Mind-Consciousness).
(意識界所識之色); (973)

**The 7th Method is summarised into Table 4.7.

8th Method: viewed as an eightfold single category

All that is Corporeality—

1. (i) The Corporeality of visible objects is cognised by Eye-consciousness.
(眼所識之色); (974)
- (ii) The Corporeality of sounds is cognised by Ear-consciousness.
(耳所識之色); (974)
- (iii) The Corporeality of odours is cognised by Nose-consciousness.
(鼻所識之色); (974)
- (iv) The Corporeality of tastes is cognised by Tongue-consciousness.
(舌所識之色); (974)
- (v) The Corporeality of tangible forms—pleasurable and agreeable—cognised by Body-consciousness.
(身所識有樂觸之色); (974)
- (vi) The Corporeality of tangible forms—unpleasant and disagreeable—cognised by Body-consciousness.
(身所識有苦觸之色); (974)
- (vii) The sphere of the visible object, sound, odour, taste, and the tangible are Corporeality cognised by the Element of Ideation⁶⁸.
(意界所識之色); (974)
- (viii) All Corporeality is form cognised by the Element of the Representative Intellection (or Representative Element of the Mind-Consciousness).
(意識界所識之色); (974)

**The 8th Method is summarised into Table 4.8.

⁶⁸ There is no couplet telling which states are cognizable or not cognizable by representative cognition or ideation (*manoviññāna*). Such a distinction is quite valid but it is not stated explicitly, because of the absence of judging or fixing. Representative cognition, being specific activity, is distinguished as judging or deciding (*santīrana*), and as fixing or determining (*voṭṭhappana*). In pure representative cognition, there is no process of sensory stimulation as when we recall past sense-experience... Cf. C.A.F., Rhys Davids, eds., Trans. *A Buddhist Manual of Psychological Ethics...* (Oxford: PTS, 1900) p.8, 30, 158, 290.

9th Method: viewed as a ninefold single category

All that is Corporeality—

1. (i) There is Corporeality which is the faculty of Eye—the eye, the sentient organ, derived from the Great Elements, forming part of the nature of the self, see forms which are visible and impinging, known as the sphere of sight, the element of vision, the faculty of vision ... called an ‘empty village’.
(眼根);(975)
(ii) There is Corporeality which is the faculty of Ear—the ear, derived from the four Great Elements, forming part of the nature of the self, hears sound that is invisible and impinging, and born of that auditory contact, arises a feeling, perception, auditory cognition.
(耳根); (976)
(iii) There is Corporeality which is the faculty of Nose—the nose, derived from odour that is invisible and impinging, and born of that olfactory contact, there arises a feeling, perception, olfactory cognition.
(鼻根); (976); (see 604)
(iv) There is Corporeality which is the faculty of Tongue—the tongue, derived from tastes which are either visible (or invisible) and impinging, and born of that gustatory contact, there arises a feeling, perception, gustatory cognition.
(舌根); (976); (see 608)
(v) There is Corporeality which is the faculty of Body—the body, derived from the tangible that is visible and impinging, and born of that tactile contact, there arises a feeling, perception, tactile cognition.
(身根); (976) (see 612)
(vi) There is Corporeality which is the faculty of Femininity—feminine in appearance, behavior, characteristics, condition, and being a female in nature.
(女根); (976) (see 632)
(vii) There is Corporeality which is the faculty of Masculinity—appearance of the male (hairy, etc.), deportment, characteristics, being a male in nature.
(男根); (976) (see 633)

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(viii) There is Corporeality which is the faculty of Vitality—that which has the continued development, preservation of life, the going-on, being kept continuing on.

(命根); (976) (see 634)

(ix) There is Corporeality which is not a Faculty—i.e. visible object which causes the visual, hearing, smell, taste, and tangible consciousness; body nutrition from food.

(非命根); (977)

**The 9th Method is condensed into Table 4.9.

10th Method: viewed as a tenfold single category

All that is Corporeality—

1. (i) to (viii). These first eight questions and answers are the same as in the first eight of the preceding method. (978) (979)

(ix) There is Corporeality which is not a Faculty but is Impinging—i.e. the five kinds of sense-object.

(非色根有對); (980)

(x) There is Corporeality which is not a Faculty as well as Non-Impinging—i.e. the physical intimation; body nutrition from food.

(非色根無對); (981)

Refer to Table 4.10.

11th Method: viewed as an elevenfold single category

All that is Corporeality—

1. * The first 5 questions and answers here are the same as the first 5 of the preceding method.
 - (i) There is Corporeality which is the sense-base of Eye-consciousness.
(眼處); (982)
 - (ii) There is Corporeality which is the sense-base of Ear-consciousness.
(耳處); (983)
 - (iii) There is Corporeality which is the sense-base of Nose-consciousness.
(鼻處); (983) (see 604)
 - (iv) There is Corporeality which is the sense-base of Tongue-consciousness.
(舌處); (983) (see 608)
 - (v) There is Corporeality which is the sense-base of Body-consciousness.
(身處); (983) (see 612)
 - (vi) There is Corporeality which is the sphere of Visible form—the form which, derived from the four Great Elements, is visible under the appearance of varying colors, shapes, luminosity, smoky, dusty, etc., and produces impact; or whatever other forms which is either visible or invisible but productive of impact.
(色處); (983) (see 616)
 - (vii) There is Corporeality which is the sphere of Sound—the sound which is derived from the four Great Elements, is invisible and produce impact, and includes all sounds generating from people, substances, mother-nature, outer space; or whatever other sounds, invisible and impinging, that one may hear.
(聲處); (983) (see 620)

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(viii) There is Corporeality which is the sphere of Odour—the pleasant and unpleasant odours, derived from the four Great Elements, is invisible and produces impact; or whatever other odour there is, invisible and impinging, one may smell with the nose.

(香處); (983) (see 624)

(ix) There is Corporeality which is the sphere of Sapidity—the taste, derived from the four Great Elements, is invisible and produces impact, includes such sapidities as sour, sweet, bitter, pungent, saline, alkaline, acrid, astringent, nauseous, or whatever other tastes there are, invisible and impinging, one may taste.

(味處); (983) (see 628)

(x) There is Corporeality which is the sphere of the Tangible—the earthy or solid element, the lamber or glittering element, the gaseous element; the hard and the soft; the smooth and the rough; pleasant contact and painful contact; that such a tangible, invisible, producing impact, as with the body-sensibility, invisible and reacting, one may touch.

(觸處); (983) (see 647)

(xi) There is Corporeality which is invisible, non-impinging, and is included in the Corporeality which causes the arising of the Mind-consciousness ⁶⁹ —the faculty of Femininity, Masculinity, and Vitality; body nutrition derived from edible food.

(色之無見有對而法處所攝者); (984)

**The 11th Method is condensed into Table 4.11.

This ends the eleven categories on Corporeality in which this chapter attempts to provide the essence of both analysis and exposition without necessarily having to dispense with all the repeats. However, Theravada scholars of the later generations, for instance in the *Abhidhammattha-Saṅgaha* by Bhadanta Anuruddhācariya, has enumerated 11 categories with 28 types of corporeality, namely: the 4 great essentials (*mahābhūtā*)

⁶⁹ The Pāli text reads as *rūpam anidassanam appatīgham dhammāyatana-pariyāpannam*. DhS par. 984.

and 24 derived material phenomena (*upādāya rūpā*) derived from the four great essentials. Nonetheless, 27 of these enumerated types can all be found in the Second and Fifth Method of this Chapter Four, with the exception of the Heart Phenomenon (*Paṭhavīdhātu*)—which first appeared as an independent corporeal phenomenon of the enumeration in the *Visuddhimagga* by Buddhaghosa Thera.

Condensed Tables of the 11 Methods

Table 4.1 The 1st Corporeality Method (43 sets)

Property/ Other Characteristics	There is Corporeality which, or which is:—						
	Itself / Is	That Is Without	Dissociated From	Due To	Object Favourable to the arising of	Unwholesome	Causing Resultants
A Cause	1n	2	3	4			
Conditioned	5						
An Object	6						
Mundane	7						
Defilements				8			
Fetters				9			
Bonds					10		
Raging Currents					11		
Yokes					12		
Hindrances					13		
Attachments					14		
Clingings					15		
Defilements					16		
Wholesome						17N	
Attend to objects		18					
Mental concomitant		19n					
Mind			20				
Resultant						21N	
Not defiled				22			
With Initial Appl. of the Mind						23N	
Has Initial Appl. of the Mind						25N	
							24N

**Note: 'n' denotes 'not'; N denotes 'neither... nor...'

There is Corporeality which, or which is:—		Itself Is	Has	Has No	Within	Does Not Accompany	Eliminated by the Cultivation	With Root Cause Eliminated by the Cultivation	Nibbāna	Belongs to Post-Studentship	Subject To
Property/ Other Characteristics											
Zest						26					
Happiness						27					
Equanimity						28					
Eliminated by the Insight							29N				
With Root Cause Eliminated by the Insight								30N			
Rounds of rebirth and death									31N		
Belongs to studentship										32N	
Of Limited Efficacy		33									
Attributes of the sensual sphere		34									
Attributes of fine-material sphere			35								
Attributes of Immaterial sphere			36								
Mundane				37							
Supramundane			38								
Not fixed as to its consequences			39								
Not leading to liberation			40								
Cognizable by the 6 modes of consciousness			41								
Impermanence										42	
Aging and Decay											43

**Note: 'n' denotes 'not'; N denotes 'neither... nor...''

The 2nd Corporeality Method (104 sets)

The Table below provides a quick glance of these 14 subsets of the 2nd Method.

Table 4.2a The 14 subsets of the miscellaneous dyads that are the Corporeality.

		Derived	Issue of grasping	Are Both the Issue / object of grasping	Visible	Impinging	a Faculty	Four Great Elements	Expressive Intimation	Sprung from the mind	Arise together with the mind	Accompanying the mind	Arises Internally	Gross	Subtle	Distant	Near
(i)	Is	1	2	3	4	5	6	7	8	9	10	11	12	13		14	
(ii)	Is														13		14
	Is Not	1	2	3	4	5	6	7	8	9	10	11	12				

The table below summarises the 25 subsets of the 2nd Method.

Table 4.2b The 25 subsets of dyads regarding Bases (*Vatthu*)
which are the Corporeality

		Sensuous Cognition and Consciousness							
		Feeling	Perception	Volition	Visual	Sound	Smell	Taste	Tangible
(i)	Is the base of	Eye-Contact	1	2	3	4	5		
	Is Not the base of	Ear-Contact	6	7	8	9	10		
	Is the base of	Nose-Contact	11	12	13	14		15	
	Is Not the base of	Tongue-Contact	16	17	18	19		20	
	Is the base of	Body-Contact	21	22	23	24			25
(ii)	Is the base of	Eye-Contact	1	2	3	4	5		
	Is Not the base of	Ear-Contact	6	7	8	9	10		
	Is the base of	Nose-Contact	11	12	13	14		15	
	Is Not the base of	Tongue-Contact	16	17	18	19		20	
	Is the base of	Body-Contact	21	22	23	24			25

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The table below summarises the 25 subsets of the 2nd Method.

Table 4.2c The 25 subsets of dyads regarding Sense-Objects (*Ārammaṇa*) which are the Corporeality

						Sensuous Cognition and Consciousness				
		Feeling	Perception	Volition		Visual	Sound	Smell	Taste	Tangible
(i)	Is the sense-object of	Eye-Contact	1	2	3	4	5			
		Ear-Contact	6	7	8	9		10		
		Nose-Contact	11	12	13	14			15	
		Tongue-Contact	16	17	18	19				20
		Body-Contact	21	22	23	24				25
(ii)	Is Not the sense-object of	Eye-Contact	1	2	3	4	5			
		Ear-Contact	6	7	8	9		10		
		Nose-Contact	11	12	13	14			15	
		Tongue-Contact	16	17	18	19				20
		Body-Contact	21	22	23	24				25

Table 4.2d below summarises the 10 subsets of the 2nd Method.

Table 4.2d. The 10 subsets of dyads regarding Sense-Bases (*Āyatana*) which are Corporeality

		-consciousness :				
		Eye-	Ear-	Nose-	Tongue-	Body-
(i)	Is the Sense-Base of	1	2	3	4	5
		6	7	8	9	10
(ii)	Is Not the Sense- Base of	1	2	3	4	5
		6	7	8	9	10

The Table 4.2e below summarise these 10 subsets of the 2nd Method.

Table 4.2e The 10 subsets of dyads regarding the Elements (*Dhātu*) that are Corporeality

		Eye	Ear	Nose	Tongue	Body	Visible Object	Sound Object	Smell Object	Taste Object	Tangible Object
(i)	Is the Element of	1	2	3	4	5	6	7	8	9	10
(ii)	Not the Element of	1	2	3	4	5	6	7	8	9	10

Table 4.2f below summarise these 8 subsets of the 2nd Method.

Table 4.2f. The 8 subsets of dyads regarding the Faculties (*Indriya*) that are Corporeality

		Eye	Ear	Nose	Tongue	Body	Femininity	Masculinity	Vitality
(i)	Is the Faculty of	1	2	3	4	5	6	7	8
(ii)	Not the Faculty of	1	2	3	4	5	6	7	8

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The Table below summarise these 12 subsets of the 2nd Method.

Table 4.2g The 12 subsets of dyads on the Subtle Faculties that are Corporeality.

		Bodily Intimation (<i>kāyavīññatti</i>)	Vocal Intimation (<i>vacīvīññatti</i>)	Element of Space (<i>ākāsadhātu</i>)	Element of Cohesion (<i>āpodhātu</i>)	Lightness of form (<i>lāhutā</i>)	Malleability of form (<i>mudutā</i>)	Wieldiness of form (<i>kammaññatā</i>)	Beginning of Conception (<i>upacaya</i>)	Subsistence of form (<i>sāntati</i>)	Decay of form (<i>jaratā</i>)	Impermanence of form (<i>aniccatā</i>)	Nutrition (<i>kabaññikāro dhāro</i>)
(i)	Is	1	2	3	4	5	6	7	8	9	10	11	12
(ii)	Is Not	1	2	3	4	5	6	7	8	9	10	11	12

The 3rd Corporeality Method (103 sets)

The Table below provides a quick glance of these 13 subsets of the 3rd Method.

Table 4.3a The 13 subsets of the miscellaneous triads that are the Corporeality.

			Derived	Issue of grasping	Are Both the Issue/Object of grasping	Visible	Impinging	a Faculty	Four Great Elements	Expressive Intimation	Sprung from the mind	Arise together with the mind	Accompanying the mind	Gross	Subtle	Near	Distant
(i)	Internal	And Is	1	2	3	4	5	6	7	8	9	10	11	12		13	
(ii)	External	And Is	1	2	3	4	5	6	7	8	9	10	11	12			13
(iii)	External	But Not	1	2	3	4	5	6	7	8	9	10	11		12	13	

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The table provided below summarises the 25 subsets of triplets of the 3rd Method, on *Vatthu*.

Table 4.3b The 25 subsets of triplets regarding Bases (*Vatthu*) which are Corporeality

			Sensuous Cognition and Consciousness								
			Feeling	Perception	Volition	Visual	Sound	Smell	Taste	Tangible	
(i)	Is External	Is Not the base of	Eye-Contact	1	2	3	4	5			
			Ear-Contact	6	7	8	9		10		
			Nose-Contact	11	12	13	14			15	
			Tongue-Contact	16	17	18	19			20	
			Body-Contact	21	22	23	24				25
(ii)	Is Internal	Is the base of	Eye-Contact	1	2	3	4	5			
			Ear-Contact	6	7	8	9		10		
			Nose-Contact	11	12	13	14			15	
			Tongue-Contact	16	17	18	19			20	
			Body-Contact	21	22	23	24				25
(iii)	Is Internal	Is Not the base of	Eye-Contact	1	2	3	4	5			
			Ear-Contact	6	7	8	9		10		
			Nose-Contact	11	12	13	14			15	
			Tongue-Contact	16	17	18	19			20	
			Body-Contact	21	22	23	24				25

The table provided below summarises the 25 subsets of triplets of the 3rd Method, on *Ārammaṇa*.

Table 4.3c The 25 subsets of triplets regarding Sense-Objects (*ārammaṇa*) which are Corporeality

												Sensuous Cognition and Consciousness	
						Feeling	Perception	Volition	Visual	Sound	Smell	Taste	Tangible
(i)	Is External	Is Not the Sense-Base of		Eye-Contact	1	2	3	4	5				
		Is the Sense-Base of		Ear-Contact	6	7	8	9		10			
		Is Not the Sense-Base of		Nose-Contact	11	12	13	14			15		
		Is the Sense-Base of		Tongue-Contact	16	17	18	19				20	
		Is Not the Sense-Base of		Body-Contact	21	22	23	24					25
(ii)	Is Internal	Is Not the Sense-Base of		Eye-Contact	1	2	3	4	5				
		Is the Sense-Base of		Ear-Contact	6	7	8	9		10			
		Is Not the Sense-Base of		Nose-Contact	11	12	13	14			15		
		Is the Sense-Base of		Tongue-Contact	16	17	18	19				20	
		Is Not the Sense-Base of		Body-Contact	21	22	23	24					25
(iii)	Is Internal	Is Not the Sense-Base of		Eye-Contact	1	2	3	4	5				
		Is the Sense-Base of		Ear-Contact	6	7	8	9		10			
		Is Not the Sense-Base of		Nose-Contact	11	12	13	14			15		
		Is the Sense-Base of		Tongue-Contact	16	17	18	19				20	
		Is Not the Sense-Base of		Body-Contact	21	22	23	24					25

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The Table below summarises these 10 sets of triplets of the 3rd Method, on the five Sense-Bases which are corporeality.

Table 4.3d The 10 subsets of triads regarding Sense-Bases (*Āyatana*) that are corporeality

			consciousness :				
			Eye-	Ear-	Nose-	Tongue-	Body-
(i)	External	Not the Sense-Base of	1	2	3	4	5
	Internal		6	7	8	9	10
(ii)	Internal	Is the Sense- Base of	1	2	3	4	5
	External		6	7	8	9	10
(iii)	Internal	Not the Sense- Base of	1	2	3	4	5
	External		6	7	8	9	10

The Table below summarises the 10 subsets of the 3rd Method's triplets, on the Elements of the five sense-objects which are Corporeality.

Table 4.3e The 10 subsets of triads regarding the Elements (*Dhātu*) that are Corporeality

			Eye-Object	Ear-Object	Nose-Object	Tongue-Object	Body-Object
(i)	External	Not the Element of	1	2	3	4	5
	Internal		6	7	8	9	10
(ii)	Internal	Is the Element of	1	2	3	4	5
	External		6	7	8	9	10
(iii)	Internal	Not the Element of	1	2	3	4	5
	External		6	7	8	9	10

The Table below summarise these 8 subsets of triplets of the 3rd Method.

Table 4.3f The 8 sets of triads regarding the Gross Faculties (*Indriyā*) that are corporeality

			Eye	Ear	Nose	Tongue	Body	Femininity	Masculinity	Vitality
(i)	External	Not the Faculty of	1	2	3	4	5			
	Internal							6	7	8
(ii)	Internal	Is the Faculty of	1	2	3	4	5			
	External							6	7	8
(iii)	Internal	Not the Faculty of	1	2	3	4	5			
	External							6	7	8

Table below summarises the 12 subsets of triplets of the 3rd Method.

Table 4.3g The 12 subsets of triads on the Subtle Faculties that are Corporeality.

			Bodily Intimation (<i>kāyavīññāti</i>)	Vocal Intimation (<i>vacīvīññāti</i>)	Element of Space (<i>ākāsadhātu</i>)	Element of Cohesion (<i>āpodhātu</i>)	Lightness of form (<i>lahutā</i>)	Malleability of form (<i>mudutā</i>)	Wieldiness of form (<i>kammaññatā</i>)	Beginning of Conception (<i>upacaya</i>)	Subsistence of form (<i>santati</i>)	Decay of form (<i>jaratā</i>)	Impermanence of form (<i>aniccatā</i>)	Nutrition (<i>kabaliñkāro āhāro</i>)
(i)	Is Internal	But Not	1	2	3	4	5	6	7	8	9	10	11	12
(ii)	Is External	And Is	1	2	3	4	5	6	7	8	9	10	11	12
(iii)	Is External	But Not	1	2	3	4	5	6	7	8	9	10	11	12

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Table 4.4. The 22 sets of the 4th Method viewed as the fourfold category

	(i)	(ii)	(iii)	(iv)
There's Corporeality which is: And Is / Is Not :	Derived	Derived	Not Derived	Not Derived
The issue of grasping	1,2,6,7,8, 9,10,11,12 ,13,14,15	1n, 2n 6,7,8,9,10, 11,12,13, 14,15	1,2 6n, 7n, 8, 9n,10n,11n, 12n,13n, 14n,15n	1n, 2n 6n,7n,8n,9n ,10n,11n, 12n,13n, 14n,15n
Object of grasping	2,11,12, 13,14,15	2 11,12,13, 14,15	2 11,12,13, 14,15	2 11,12,13, 14,15
Impinging	3 7, 12, 16,17	3n 7n,12n, 16,17	3 7,12,16n, 17n	3n 7n,12n, 16n,17n
Gross	4 9, 14, 18,20		4 9,14,18,20	
Subtle		4n 9,14, 18,20		4n 9,14,18,20
Remote	5 10, 15, 19,21		5 10,15,19,21	
Near		5 10,15, 19,21		5n 10,15,19,21
Visible	6,11	6n	6,11,13	6n,11n
Great Element(s)	8,13,17, 20, 21	8n,11n,13n, 17n,20,21	8, 17, 20n, 21n	8n,17n, 20n,21n
a Faculty	16,18, 19	16n,18,19	16, 18n, 19n	16n,18n, 19n
Seeable	22			
Audible		22		
Experienceable			22	
Cognizable				22

**Readers please take note that the denotation 'n' which are attached to the numerals, means 'Is Not'. For example, that '1n' in (ii) should be read as 'there is Corporeality which is derived and is not the issue of grasping', which is referring to the 2nd term of the dyads (ii) under the 1st set (1). The rest should be understood in the same manner.

Table 4.5. The 5th Method of the fivefold single category

Corporeality includes the :	
Element of Solidity (or Earth) (<i>pathavīdhātu-rūpa</i>)	1
Element of Cohesion (or Water) (<i>āpodhātu-rūpa</i>)	2
Element of Heat (<i>tejodhātu-rūpa</i>)	3
Element of Motion (or Air) (<i>vāyodhātu-rūpa</i>)	4
Derived (or the dependent) (<i>upādā-rūpa</i>)	5

Table 4.6. The 6th Method of the sixfold single category

Visions cognised by Eye-consciousness (<i>cakkhuviññāṇa-rūpa</i>).	1
Sounds cognised by Ear-consciousness (<i>sotaviññāṇa-rūpa</i>).	2
Odours cognised by Nose-consciousness (<i>ghānaviññāṇa-rūpa</i>).	3
Tastes cognised by Tongue-consciousness (<i>jivhāviññāṇa-rūpa</i>).	4
Tangible objects cognised by Body-consciousness (<i>kāyaviññāṇa-rūpa</i>).	5
All Corporeality cognised by Representative Element of the Mind-consciousness (<i>manoviññāṇadhātuviññāṇa-rūpa</i>).	6

Table 4.7. The 7th Method of the sevenfold single category

Visions cognised by Eye-consciousness (<i>cakkhuviññāṇa-rūpa</i>).	1
Sounds cognised by Ear-consciousness (<i>sotaviññāṇa-rūpa</i>).	2
Odours cognised by Nose-consciousness (<i>ghānaviññāṇa-rūpa</i>).	3
Tastes cognised by Tongue-consciousness (<i>jivhāviññāṇa-rūpa</i>).	4
Tangible objects cognised by Body-consciousness (<i>kāyaviññāṇa-rūpa</i>).	5
The sphere of the sense-objects are cognised by the Element of Ideation (sometimes called the Mind Element) (<i>manoviññāṇa-rūpa</i>).	6
All Corporeality cognised by Representative Element of the Mind-consciousness (<i>manoviññāṇadhātuviññāṇa-rūpa</i>).	7

Table 4.8. The 8th Method of the eightfold single category

Visions cognised by Eye-consciousness (<i>cakkuviññāṇa-rūpa</i>).	1
Sounds cognised by Ear-consciousness (<i>sotaviññāṇa-rūpa</i>).	2
Odours cognised by Nose-consciousness (<i>ghānaviññāṇa-rūpa</i>).	3
Tastes cognised by Tongue-consciousness (<i>jivhāviññāṇa-rūpa</i>).	4
Tangible objects—pleasurable and agreeable—cognised by Body-consciousness (<i>kāyaviññāṇa-rūpa</i>).	5
Tangible objects—unpleasant and disagreeable—cognised by Body-consciousness (<i>kāyaviññāṇa-rūpa</i>).	6
The sphere of the sense-objects are cognised by the Element of Ideation (or the Mind Element) (<i>manoviññāṇa-rūpa</i>).	7
All Corporeality cognised by Representative Element of the Mind-consciousness (<i>manoviññāṇadhātuviññāṇa-rūpa</i>).	8

Table 4.9. The 9th Method of the ninefold single category

Corporeality which is :	
The Eye-faculty (<i>cakkhundriya-rūpa</i>).	1
The Ear-faculty (<i>sotindriya-rūpa</i>).	2
The Nose-faculty (<i>ghānindriya-rūpa</i>).	3
The Tongue-faculty (<i>jivhindriya-rūpa</i>).	4
The Body-faculty (<i>kāyindriya-rūpa</i>).	5
The faculty of Femininity (<i>itthindriya-rūpa</i>).	6
The faculty of Masculinity (<i>purisindriya-rūpa</i>).	7
The faculty of Vitality (<i>jīvitindriya-rūpa</i>).	8
The non-faculty of visible objects (<i>na indriya-rūpa</i>).	9

Table 4.10. The 10th Method of the tenfold single category

Corporeality which is :	
The Eye-faculty (<i>cakkhundriya-rūpa</i>).	1
The Ear-faculty (<i>sotindriya-rūpa</i>).	2
The Nose-faculty (<i>ghānindriya-rūpa</i>).	3
The Tongue-faculty (<i>jivhindriya-rūpa</i>).	4
The Body-faculty (<i>kāyindriya-rūpa</i>).	5
The faculty of Femininity (<i>itthindriya-rūpa</i>).	6
The faculty of Masculinity (<i>purisindriya-rūpa</i>).	7
The faculty of Vitality (<i>jīvitindriya-rūpa</i>).	8
Not a faculty but impinging (<i>na indriya sappatigha</i>)	9
Not a faculty and non- impinging (<i>na indriya appatigha</i>)	10

Table 4.11. The 11th Method of the elevenfold single category

Corporeality which is the:	
Sense-base of Eye-consciousness (<i>cakkhāyatana-rūpa</i>)	1
Sense-base of Ear-consciousness (<i>sotāyatana-rūpa</i>).	2
Sense-base of Nose-consciousness (<i>ghānāyatana-rūpa</i>).	3
Sense-base of Tongue-consciousness (<i>jivhāyatana-rūpa</i>).	4
Sense-base of T Body-consciousness (<i>kāyāyatana-rūpa</i>).	5
Sphere of Visible form (<i>rūpāyatana-rūpa</i>)	6
Sphere of Sound (<i>saddāyatana-rūpa</i>)	7
Sphere of Odour (<i>gandhāyatana-rūpa</i>)	8
Sphere of Taste (<i>rasāyatana-rūpa</i>)	9
Sphere of the Tangible (<i>phoṭṭhabbāyatana-rūpa</i>)	10
Not visible, not impinging, and causes arising of the Mind-consciousness ⁶⁹	11

The 28 Material Phenomena

Table 5.1. The 28 Material Phenomena as enumerated in the *Abhidhammattha-Saṅgaha*

Concretely Produced Matter (18) (<i>nipphanna-rūpā</i>) (完成色)		Non-Concrete Matter (10) (<i>anipphanna-rūpā</i>) (不完成色)	
I. Four Great Essentials (4 <i>mahābhūtā</i>) (元素色)	1. Earth element (地界)	VIII. Limiting Phenomenon (<i>pariccheda-rūpa</i>) (限制色)	19. Space element (空界)
	2. Water element (水界)		
	3. Heat element (火界)		
	4. Air element (風界)		
	5. Eye-sensitivity (眼淨色)	IX. Communicating Phenomena (2 <i>viññatti-rūpā</i>) (表色)	20. Bodily intimation (身表)
	6. Ear-sensitivity (耳淨色)		21. Vocal intimation (語表)
	7. Nose-sensitivity (鼻淨色)		22. Lightness (色輕快性)
	8. Tongue-sensitivity (舌淨色)	X. Mutable Phenomena (3 <i>vikāra-rūpā</i>) (變化色)	23. Malleability (色柔軟性)
	9. Body-sensitivity (身淨色)		24. Wieldiness (色適應性) (plus two intimations)
III. Objective Phenomena (7 <i>gocara-rūpā</i>) (境色)	10. Visible form (色)		
	11. Sound (聲)	XI. Characteristics of Matter (4 <i>lakkhaṇa-rūpā</i>) (相色)	25. Accumulation (<i>upacāya-rūpā</i>) (色積集)

	12. Smell (香)	26. Continuity (<i>santati-rūpā</i>) (色相續)
	13. Taste (味)	27. Decay (<i>jaratā-rūpā</i>) (色老朽性)
	*. Tangibility (which includes the 3 Elements of earth, heat, air) 觸 (地, 火, 風三 界)	28. Impermanence (<i>aniccatā-rūpā</i>) (色無常性)
IV. Sexual Phenomena (2 <i>bhāva-rūpā</i>) (性根色)	14. Femininity (女根色)	
V. Heart Phenomenon (<i>hadaya-vatthu</i>) (心色)	15. Masculinity (男根色)	
VI. Vitality Phenomenon (<i>jīvita-rūpā</i>) (命色)	16. Heart-base (心基或心所依 處)	
VII. Nutritional Phenomenon (<i>āhāra-rūpa</i>) (食色)	17. Vitality faculty (命根色)	
	18. Body nutriment (營養)	

Table 5.1 above outlines the enumeration of the 28 types of material phenomena as in the *Abhidhammattha-Saṅgaha*. The 28 material phenomena are all found in the beings in the sensual sphere. As some of them have already been explained in the foregoing sections, I thus shall only explain on those necessarily to avoid repeating the same thing. I shall also point out where of the twelve methods in the *Dhammasaṅgani* that these 28 Material Phenomena are summarised from; also clarify on the any of the different use of terms, and any other independent exceptions.

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In Table 5.1, there are 7 categories comprising the 18 *nipphanna-rūpā* which are concretely produced material phenomena. They possess the intrinsic features (such as hard, soft, etc.; changes of colors, forms and states; subject to the phenomena of Accumulation, Continuity, Decay, and Impermanence), as well as are conditioned by the four attributable causes of *kamma*, consciousness, temperature (*utu*; *tejo*), and bodily nutriment derived from edible food (*āhāra*), and are thus suitable for explorative endeavour and comprehension (*sammāsana*) by insight. The other 4 categories comprising the 10 *anipphanna-rūpā*, are the non-concretely producing material phenomena. They are abstract in nature and are not suitable for comprehension by insight, on account of their lack of those intrinsic properties as in the 18 *nipphanna-rūpā*, also neither are they conditioned by *kamma*, consciousness, temperature, and the body nutriment derived from edible food.

The Four Great Essentials

Also called the four Great Elements. Hardness and softness, which implies relativity, is the dual characteristics of the Earth element. For example, a rock is seen as hard if compared with clay, but comparatively is soft if it were compared with metal. Cohesiveness and fluidity are the characteristics of the Water element who coheres the different particles of matter into forms. Theravada Abhidhamma considers the elements of Earth, Wind and Heat as the sphere of tangibility, but excludes the Water-element from it, for the reason the element of fluidity (cohesion) can not be physically sensed but it must be known inferentially. Hotness and coldness are the dual characteristics of the Heat-element, and are to be seen as coexistent properties. Distension or expansion is the characteristics of the Air-element (e.g. pumping air into car's tyres), and making happen pressure, motion, vibration, oscillation, rotation, etc. The Four Great Essentials can be found in the 2nd, 3rd and 5th Corporeality Method in the *Dhammasaṅgaṇi*.

The 24 Derived Material Phenomena

The 5 Sensitive phenomena, 7 Objective phenomena (5 + 2), Femininity and Masculinity phenomena, Vitality Faculty and the Body Nutritional phenomena have already been explained in the foregoing sections. They can be referred to the 2nd, 6th, 7th, 8th, 9th, 10 and 11th

Corporeality Method in the *Dhammasaṅgaṇī*. We should note that the femininity faculty is not applicable to males and masculinity faculty is absent in females, thereby only 27 types of *rūpa* are applicable to each gender.

There is no exact word of *hadayavatthu* (Heart-Base) that can be found in the *Dhammasaṅgaṇī*, but it was mentioned as many as twenty-six times as ‘*hadayam pañdaram*’ in the division on Consciousness in the *Dhammasaṅgaṇī*⁷⁰, and not mentioned at all in the division on Corporeality. In the *Atthasālinī*, the heart phenomenon is referred to as ‘*cittassa vatthu*’ or ‘the basis of consciousness’ of this heart-base⁷¹. From its absence in the *Dhammasaṅgaṇī*, it is clear that the Buddha did not definitely assign a specific ‘seat of consciousness’ for the heart-base as he has done with the other senses. The heart-base which is the ‘seat of consciousness’ (*mano-viññāṇa*), is the views according to the reverend Buddhaghosa and Anuruddha in their commentaries. The heart-base has the characteristic of being the material support (all requisite ingredients in the blood) for the mind-element and the representative mind-consciousness-element, and is maintained by the Vitality Faculty.

The Limiting Phenomenon (Space element), the 2 Communicating Phenomena (Bodily Intimation and Vocal Intimation), the 3 Mutable Phenomena (Lightness, Malleability, and Wieldiness), and the 4 Characteristics of Matter (Accumulation, Continuity, Decay, and Impermanence)—all have been already explained in the preceding section on the 2nd Method of Corporeality.

Classification of Matter

So far the above is only a singlefold classification of Matter—namely, rootless (not connected to the three evil roots), with four attributable causes (i.e. *kamma*, consciousness, temperature, and the bodily nutriment); conditioned by these four causes; objects for mental taints; are mundane (they are the prime stimulus to the five aggregates of

⁷⁰ Cf. DhS Cittuppāda Kāṇḍa, par. 6, 17, etc. *Yam cittam* (thought) *mano mānasam* (ideation) *hadayam pañdaram* (the heart, that is ‘mind’, that which is clear, for *pañdara* literally means ‘white’) *mano manāyatanaṁ* (ideation as the sphere of mind) *manindriyam* (faculty of mind) *viññāṇam* (consciousness) *viññāṇakkhandho* (aggregate of consciousness) *tajjāmanoviññāṇadhātu* (Representative Mind-Consciousness-Element associated with the mental concomitants) ...

⁷¹ Cf. Pe Maung Tin, Rhys Davids, eds., *The Expositor (Atthasālinī)*... (Oxford: P.T.S., 1976) p.351.

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attachment); are relevant to the sense-sphere (i.e. within range); all matter do not perceive objects but the mind; and they can not be eradicated (i.e. they are relevant to the five sense doors and the mind). However, matter becomes manifold classifications when they are dichotomised base on internal and external, in association with assorted terms (derived, non-derived, *kamma*-born, visible... remote), Bases, Sense-Objects, Sense-Bases, Elements, Faculties (gross and subtle), according to the methods of twofold, threefold, fourfold, etc. All the tables from the preceding 11 methods of this Chapter should provide the readers a quick view of these multifold classifications.

By reference to the table of the 28 Material Phenomena, the following gives a brief summary on all these classifications of matter.

- The five kinds of the sphere of sensitivity phenomena are internal; the rest are external.
- The five kinds of the sphere of sensitivity phenomena together with the heart, are the material phenomenon with base (*vatthu*); the rest are without bases.
- The five kinds of the sphere of sensitivity phenomena together with the bodily intimation and vocal intimation, are the material phenomenon with door (*dvāra*); the rest are without doors.
- The five kinds of the sphere of sensitivity phenomena together with the 3 faculties of (femininity, masculinity, vitality), are the material phenomenon with controlling faculty; the rest are without faculty.
- The five kinds of the sphere of sensitivity phenomena together with the seven objective phenomena (visual, sound, odour, taste, solid tangibility, heat tangibility, motion tangibility), are the 12 types of material phenomena which are gross, near, and impinging; the rest are the 16 types which are subtle, distant, and non-impinging.
- All the *kamma*-born material phenomena are the objects of grasping or are favourable to the clinging of them; the rest are not.
- Objects seen by the eyes and objects heard by the ears can be from distant, apart from near. Whereas the experiencing of smell, taste, and tangible require the direct (near) contact by nostril, tongue and body, respectively. The mind can cognise any form of corporeality.
- The four Great Elements together with visual, smell, taste, and nutriment for body, are the 8 types of inseparable material phenomena (*8 avinibbhoga-rūpas*); the rest are separable.

Groups and Causes of Material Phenomena

The 28 types of material phenomena are not the independently separate existing entity by nature, but they came into being by the fusion of the different extremely fine microscopic particles (proton, neutron, electron, quantum, neutrino, muon, etc; also see footnote⁵⁴). These various combinations of material are enumerated into four groups of corporality unit (*rūpa-kalāpa*) as well as four causes (*rūpa-samutthāna*). The four groups of *rūpa-kalāpa* comprise of 21 constituent sub-groups (summarised in Table 5.2). According to Buddhism, these infinitesimal bits of material have four features as the following:

- they arise together and have a common genesis;
- they dissolve together and have a common cessation;
- they all commonly dependent on the nascent four Great Elements;
- they co-exist in the way that they have become so thoroughly amalgamated that they become undistinguishable and indiscriminate (i.e. eventually no further break down is possible).

(1) Kamma-oriented

There are 9 sub-groups originated from *kamma*, itemised as below with their combinations:

- i. eye-decad (the 8 inseparable material phenomena + vitality + eye);
- ii. ear-decad (the 8 inseparable material phenomena + vitality + ear);
- iii. nose-decad (the 8 inseparable material phenomena + vitality + nose);
- iv. tongue-decad (the 8 inseparable material phenomena + vitality + tongue);
- v. body-decad (the 8 inseparable material phenomena + vitality + body);
- vi. female-decad (the 8 inseparable material phenomena + vitality + femininity);
- vii. male-decad (the 8 inseparable material phenomena + vitality + masculinity);
- viii. heart-decad (the 8 inseparable material phenomena + vitality + heart base);
- ix. vital-nonad (the 8 inseparable material phenomena + vitality)

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The 25 types of the wholesome and unwholesome consciousness (the 12 unwholesomes of the *kāmāvacara*, 13 wholesomes of the *kāmāvacara* and *rūpāvacara*) are the causes for material phenomena at every moment in one's lifetime eversince birth.

(2) Consciousness-oriented

There are 6 sub-groups originated from consciousness, are itemised below with their combinations:

- x. pure-octad (the 8 inseparable material phenomena, having origins from *citta*);
- xi. bodily intimation-nonad (the 8 inseparable material phenomena + bodily intimation);
- xii. vocal intimation-decad (the 8 inseparable material phenomena + vocal intimation + sound);
- xiii. mutability-undecad (the 8 inseparable material phenomena + lightness + malleability + wieldiness);
- xiv. bodily intimation-dodecad (the 8 inseparable material phenomena + bodily intimation + lightness + malleability + wieldiness);
- xv. sound-mutability-tridecad (the 8 inseparable material phenomena + vocal intimation + sound + the 3 mutable phenomena);

The 75 types of consciousness (excluding the two sets of the fivefold sense-consciousness of the sensuous sphere and the 4 resultants of the immaterial sphere) produce mind-born material phenomena at any moment.

(3) Temperature-oriented

There are 4 sub-groups which have its origins from temperature, namely:

- xvi. pure-octad (the 8 inseparable material phenomena produced by temperature);
- xvii. sound-nonad (the 8 inseparable material phenomena + sound);

- xviii. mutability-undecad (the 8 inseparable material phenomena + the 3 mutable phenomena);
- xix. sound-mutability-dodecad (the 8 inseparable material phenomena + sound + the 3 mutable phenomena).

The heat element produces the sensation of hotness and coldness upon reaching its static stage, from which both internal and external material phenomena produced succeedingly but vary according to different circumstances, as a result of the affecting temperature.

(4) Nutriment-oriented

There are 2 sub-groups of material phenomena originated from nutriment, namely:

- xx. pure octad (the 8 inseparable material phenomena produced by nutriment);
- xi. mutability-undecad (the 8 inseparable material phenomena + the 3 mutable phenomena).

The nutriments in the body are derived from food externally, which produce material phenomena right from the moment it is swallowed. For instance, the nutriment taken in by the pregnant mother, nitrifies the embryo to grow, forming the materiality developmental stages until delivery of birth. It is said that the nutriment consumed on one day can supports the body up to seven days.

Of the 21 sub-groups of corporeality unit (*rūpa-kalāpas*) mentioned above (also see Table 5.2), the pure-octad and sound-nonad of the temperature-oriented material group are regarded as ‘external’. For instance, all inanimate things (stones, tables, rains, carcass, etc.) are made up of the temperature-oriented pure-octad; sounds produced by modes of friction and motion (sounds from guitar, violin, radio, etc.) are the temperature-oriented sound-nonad. The rest, excluding these sub-group units, are found as ‘internal’ in all living things.

Arising of Material Phenomena in the Sensuous Sphere

For the four forms of birth⁷², at most there are seven decades that accompany them (eyes, ears, nose, tongue, body, gender, and heart-base). Unfortunately sometimes there could be lesser decades of deficiencies than what they should have normally obtained.

The continuity of material phenomena of the preceding 21 sub-groups can be illustrated in the following four different ways:

1. corporeality produced by *kamma*, forming at the moment conception of rebirth-linking consciousness, and which continues at every minor instant;
2. corporeality produced by consciousness, forming from the second mind-moment of consciousness (i.e. from arising of the first *bhavaṅga* that follows immediately after the existing instant of rebirth-linking conception), and ;
3. corporeality produced by the temperature condition, forming after the existing instant of rebirth-linking conception reaches its static stage; thereupon in its every presence stage, the temperature-oriented-*kalāpas* form again, and this process continues incessantly;
4. corporeality produced by the nutriment from edible food, forming at the time of diffusion of the nutritive essence.

Death Moment of Material Phenomena

At the presence stage of the 17th mind-moment consciousness preceding the death-consciousness (*cuti-citta*), this is where the corporeality produced by *kamma* no longer arise. The last *kamma*-produced corporeality forms only at the 16th mind-moment, and thereafter it ceases instantaneously at the very dissolving instant of the death-consciousness. Consecutively, the last consciousness-produced corporeality also cease in another 16 mind-moments, and perishes instantly at the dissolution of the death-consciousness. Thereafter in another 16 mind-moments or the equivalent of 50 minor instants, the

⁷² The four forms of birth: *andaja* (egg-born beings, ‘卵生’), *jalābuja* (womb-born beings, ‘胎生’), *samsedaja* (moisture-born beings, ‘濕生’), *opapātika* (beings having spontaneous birth, ‘化生’). Cf. SN 29.2, 30.1, 30.2.

last formed nutrient-produced corporeality lasts for only one minor instant and then it ceases.

Therefore, at the very dissolving instant of the death-consciousness, the last formed *kamma*-produced corporeality, *citta*-produced corporeality and the nutrient-produced corporeality, cease almost instantaneously. The temperature-produced corporeality, however, goes on with its presence stages of forming and only cease the day the corpse is decomposed totally into ashes.

Arising of Material Phenomena in Other Spheres

The arising of corporeality for beings in the fine-material sphere should be understood in two ways: at rebirth; and during life. At the time of rebirth-linking of the beings in the fine-material sphere, there arise the four *kamma*-oriented sub-groups of the eye-decad, ear-decad, heart-decad and vital-nonad (i.e. decades of nose, tongue, body, femininity, masculinity, and the nutrient-oriented two sub-groups are inapplicable). During their course of existence, the corporeal phenomena produced by consciousness and by temperature are also found. Thus, only twenty-three material phenomena are found in the fine-material sphere.

For the non-percipient beings (*asaññasattā*)⁷³, the eye-decad, ear-decad, heart-decad, and sound-nonad are not found. The consciousness-born corporeal phenomena similarly are not found in them. At the time of their rebirth-linking, only the vital-nonad arises in them. During their course of existence, the corporeal phenomena produced by temperature continue to form, with the exception of sound (i.e. excluding the sound-nonad and sound-mutability-dodecad). Thus, only seventeen material phenomena are found among the non-percipients.

The 28 material phenomena do not apply to the beings in the immaterial sphere.

⁷³ Asaññasattā: the inhabitants of the fourth and the last of all the realms in the fine-material planes of existence (無想天). If a person is absorbed in the 4th stage of *jhāna* when he dies, he is born as an *asaññasatta* or a non-percipient being in the world of form. These beings are unconscious and experience nothing. When consciousness does arise in them, they decease from their state. Cf. SN 55.41–42 Asaṅkheyya; AN 9.24 Sattavāsa; Kv 3.11 Asañnakathā.

Table 5.2. The 21 Material Phenomena Sub-Groups

	Rūpa-Kalāpas:	Constituents:
kamma-oriented	1 eye-decad	8 <i>avinibbhoga-rūpas</i> + vitality + eye
	2 ear-decad	8 <i>avinibbhoga-rūpas</i> + vitality + ear
	3 nose-decad	8 <i>avinibbhoga-rūpas</i> + vitality + nose
	4 tongue-decad	8 <i>avinibbhoga-rūpas</i> + vitality + tongue
	5 body-decad	8 <i>avinibbhoga-rūpas</i> + vitality + body
	6 female-decad	8 <i>avinibbhoga-rūpas</i> + vitality + femininity
	7 male-decad	8 <i>avinibbhoga-rūpas</i> + vitality + masculinity
	8 heart-decad	8 <i>avinibbhoga-rūpas</i> + vitality + heart base
	9 vital-decad	8 <i>avinibbhoga-rūpas</i> + vitality
consciousness-oriented	10 pure-octad	8 <i>avinibbhoga-rūpas</i>
	11 bodily intimation-nonad	8 <i>avinibbhoga-rūpas</i> + bodily intimation
	12 vocal intimation-decad	8 <i>avinibbhoga-rūpas</i> + vocal intimation + sound
	13 mutability-undecad	8 <i>avinibbhoga-rūpas</i> + lightness + malleability + wieldiness
	14 bodily intimation-dodecad	8 <i>avinibbhoga-rūpas</i> + bodily intimation + lightness + malleability + wieldiness
	15 sound-mutability-tridecad	8 <i>avinibbhoga-rūpas</i> + sound + the 3 mutable phenomena
temperature-oriented	16 pure-octad	8 <i>avinibbhoga-rūpas</i>
	17 sound-nonad	8 <i>avinibbhoga-rūpas</i> + sound
	18 mutability-undecad	8 <i>avinibbhoga-rūpas</i> + the 3 mutable phenomena
	19 sound-mutability-dodecad	8 <i>avinibbhoga-rūpas</i> + sound + the 3 mutable phenomena
nutriment-oriented	20 pure-octad	8 <i>avinibbhoga-rūpas</i>
	21 mutability-undecad	8 <i>avinibbhoga-rūpas</i> + the 3 mutable phenomena

CHAPTER 5 (Applying the *MĀTIKĀ*)

UNDERSTAND HOW THE TERMS IN MĀTIKĀ APPLIES

At this juncture, it is necessary to elucidate on those that I so far have not yet clearly illuminate—to correlate the terms of the dyads and triads from the *Mātikā* to the four spheres of consciousness, the *Cetasikas*, the Corporeality, and others, for which the Table 3.2 and Table in the Appendix II alone are not able to directly, adequately and coherently illustrate. Also it is necessary to provide further explanation to the 42 Suttantika dyads.

Cluster of the 22 triads

The states which have limited efficacy (*parittā dhammā*, ‘小法’) refer to: that of the sensuous sphere which includes the overall 54 consciousness (i.e. the 8 wholesomes, the 12 unwholesomes, the 23 resultants, and the 11 functionals), together with all that is the Corporeality. The states which are favourable to limited efficacy (*parittārammaṇā*, ‘小所緣’) are: the 23 resultants, the functional rootless Mind-Element (i.e. the five sense-doors ‘advertising’ consciousness accompanied by equanimity), and the functional rootless Representative Element of the Mind-Consciousness accompanied by joy (i.e. the Arahant’s ‘smile-producing’ consciousness).

States which are sublime and have wider scope (*mahaggatā dhammā*, ‘大法’) correspond to the 27 *Mahaggata Cittas*^{26, 27}. The states which are favourable to the lofty attainments (*mahaggatārammaṇā*, ‘大所緣’) are: the 3 *jhānas* pertaining to the base of infinite consciousness; and the 3 *jhānas* pertaining to the base of neither perception nor non-perception.

The states which are the immeasurable and incomparable states of thought (*appamāṇā dhammā*, ‘無量法’) relate to all the transcendental paths and fruitions consciousness, and *Nibbāna*, that is, the Noble Eightfold Path has eyes on *Nibbāna* as its object. The states which are favourable to these immeasurable states of thought (*appamāṇārammaṇā*, ‘無量所緣’)—in which besides wholesome and good-wills, the unwholesome and evils can also continue to become incomparable—are which coincide with:

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- (i) the 4 resultant wholesome consciousness of the sensuous sphere associated with wisdom ; the 4 functional consciousness associated with wisdom; the functional rootless mind-door ‘advertising’ consciousness accompanied by equanimity; the 4th *jhāna* of the wholesome and functional states of consciousness in the fine-material sphere;
- (ii) the sensuous sphere that encompasses: the 12 unwholesome consciousness; the 4 resultant wholesome consciousness not associated with knowledge (wisdom); the 4 functional consciousness not associated with wisdom;
- (iii) the three or the four *jhānas*⁷⁴ pertaining, respectively, to the wholesome, resultant, and functional consciousness of the fine-material sphere; three *jhānas* each pertaining to the base of infinite space and the base of nothingness;
- (iv) all the transcendental paths and fruitions consciousness; Corporeality and *Nibbāna* are not involved because both do not attend to any object.

The states which are inferior (*hīnā dhammā*, ‘劣法’) are the 12 unwholesome consciousness. States which are of medium worth (*majjhimā dhammā*, ‘中法’) include: consciousness from the three mundane spheres which are the 17 wholesomes, the 32 resultants, and the 20 functional consciousness; and all that is the Corporeality. States which are superior (*pañītā dhammā*, ‘殊勝法’) are: all the transcendental paths and fruitions consciousness, and *Nibbāna*.

The states corresponding to that wrongfulness of which is fixed unfailingly as to its consequences right away after one's death (*micchattaniyatā dhammā*, ‘邪定法’) are: the 4 greed-rooted consciousness associated with fallacious views; and the 2 hatred-rooted consciousness. Conversely, the states that being the righteousness of which is unerringly fixed as to its consequences (*sammattaniyatā dhammā*, ‘正定法’) are: all the transcendental paths and fruitions consciousness. States which do not entail fixed consequences (*aniyatā dhammā*, ‘不定法’) includes: the 4 greed-rooted consciousness not associated with fallacy; the 2 delusion-rooted consciousness associated with doubt and restlessness; that are from the three mundane spheres

⁷⁴ The three *jhānas* or the four *jhānas*: that means, the 1st, 2nd and 3rd *jhānas* of the *rūpāvacara* according to the fourfold classification of *jhānas*; or the 1st, 2nd, 3rd and 4th *rūpā jhānas* if it were the fivefold classification of *jhānas*.

which include the 17 wholesome consciousness, all the 36 resultants, all the 20 non-causative functionals; corporeality; and *Nibbāna*.

The states that have the Paths as the objects of thought (*maggārammaṇā dhammā*, ‘道所緣法’) are:

- (i) that belonging to the sensuous sphere—those of the 4 wholesome states of consciousness associated with wisdom; the 4 functional consciousness associated with wisdom;
- (ii) the 4th *jhāna* consciousness of the wholesome and functional states in the fine-material sphere; the functional rootless mind-door ‘advertising’ consciousness accompanied by equanimity;
- (iii) the 4 wholesome consciousness of the sensuous sphere not associated with wisdom; the 12 unwholesome consciousness; the 23 resultants of the sensuous sphere; the 6 functionals of the sensuous sphere⁷⁵; the three *jhānas* or the four *jhānas*⁷⁴ pertaining, respectively, to the wholesome, resultants, and functional consciousness of the fine-material sphere; all the 12 *jhānas* consciousness of the immaterial sphere; the 4 fruitions consciousness of the transcendental sphere.

States which are *kamma*-born (or ‘the issue of grasping’) and are favourable to attachments (*upādinnupādāniyā*, ‘已取順取’) are: the object of *āsavas* or ‘Intoxicants’ of the mind (i.e. the three evil roots) which matured into the 32 resultants of the three mundane spheres; corporeality as a result of previous deeds done of habits and inclinations. States which are not *kamma*-born or not the issue of grasping, but are favourable to it (*anupādinna-anupādāniyā*, ‘不已取順取’) include: the 17 wholesome consciousness of the three mundane spheres; the 12 unwholesome consciousness; the 20 functionals of the three spheres; corporeality which is not the result of deeds done in the past. States which are neither the issue of grasping nor are favourable to it (*asaṅkiliṭṭha-asaṅkilesikā*, ‘不已取不順取’) are: all the transcendental paths and fruitions consciousness; the unconditioned element of *Nibbāna*.

⁷⁵ Cf. DhS par. 1429. ... *kiriyato cha cittuppādā*. The text did not mention specifically the 6 types of non-causative functional consciousness but it should be understood to have meant, as in par. 1404, 1594, 1598, and 1599 which have mentioned the inclusion of: the 2 functional rootless consciousness which are accompanied by equanimity; the 4 functional beautiful-with-root consciousness accompanied by equanimity.

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States which are defiled and are objects of defilements (*saṅkiliṭṭhasaṅkilesikā*, ‘已染順染’) are: the object of *āsavas* (the three evil roots of greed, hatred, and delusion) and the defilements that accompany them in the 12 unwholesome consciousness. These defilements are the aggregates of Feeling, Perception, Volition, and Consciousness; and unwholesome actions that carried out physically, verbally and mentally—all are results of the object of *āsavas*. States which are not defiled but are objects of defilements (*asaṅkiliṭṭhasaṅkilesikā*, ‘不已染順染’) include: the 17 wholesome consciousness of the three mundane spheres; the 32 resultants of the three mundane spheres; the 20 functionals of the three mundane spheres; and all that is Corporeality. States which neither are the issue of defilements nor are favourable to it (*asaṅkiliṭṭha-asaṅkilesikā*, ‘不已染不順染’) apply to all the transcendental paths and fruitions consciousness, and the unconditioned element of *Nibbāna*.

The states which are associated with pleasurable feeling or happiness (*sukhāya vedanāya*, ‘樂受’)—herein *Sukha* being synonymous with *Somanassa*—are corresponding to: those from the sensuous sphere which include the 4 wholesome consciousness accompanied by joy; the 4 unwholesome consciousness accompanied by joy; 6 of the resultant consciousness (of which 5 arises with joy, and the body-consciousness arises with pleasure); the 5 functionals accompanied by joy; the three *jhānas* or the four *jhānas*⁷⁴ pertaining to the wholesome, resultant, and functional consciousness of the fine-material sphere; all the three or the four of the supramundane *jhānas*. The states associated with displeasurable feeling (*dukkhāya vedanāya*, ‘苦受’) are: the 2 hatred-rooted consciousness accompanied by displeasure; the resultant body-consciousness accompanied by pain. States which are neither of displeasure nor happiness (*adukkham-asukhāya vedanāya*, ‘不苦不樂受’) are: all the consciousness in sensuous sphere which are accompanied by equanimity; the three 5th *jhāna*⁷⁶ of the fine-material sphere; all the 12 *jhānas* consciousness of the immaterial sphere; all the supramundane 5th *jhāna*⁷⁷.

⁷⁵ Cf. DhS par. 1389. The text reads as: ... *rūpāvacaram catuttham jhānam kusalato ca vipākato ca kiriyato ca ...* The 4th *jhāna* (*rūpāvacaram catuttham jhānam*) is characterised with happiness or pleasurable feeling but is replaced with equanimity in the 5th *jhāna*. Thus the author of this book believes that it should have been written as *pancamam-jhanam*.

⁷⁷ Ibid. ... *lokuttaram catuttham jhānam kusalato ca vipākato ca ...* as was written in the text. The author likewise believes that it should have been *pancamam-jhanam*

States which make for the cycle of birth and death (*ācayagāminā dhammā*, ‘流轉法’) are: the 17 wholesome consciousness of the three mundane spheres; the 12 unwholesome consciousness. States which lead to the cessation of *Saṃsāra* and realization of *Nibbāna* (*apacayagāminā dhammā*, ‘還滅法’) are the 4 paths consciousness and all their accompanying mental concomitants. (See also Table 3.2). States which neither make for the ending of rebirth and death nor leading to the attainment of *Nibbāna* (*nevācayagāminā nāpacayagāminā*, ‘非流轉非還滅’) are: all the 36 resultants; all the 20 functionals; All corporeality; and *Nibbāna*.

States which have arisen or in the processing of arising (*uppannā dhammā*, ‘已生法’), refer to all the 36 resultants, and also corporeality as a result of previous deeds done, habitually or self-indulgent. States which have not yet arisen (*anuppannā dhammā*, ‘非已生法’), refer to all Corporeality, feeling, perception, volition, and consciousness that have not at all come into being nor existing presently. States which will ‘surely arise’ (*uppādino dhammā*, ‘當生法’) apply to all the 36 resultants but the distinction here being the moral and immoral volitional activities have not taken effect or have yet to ‘mature’ into fruitions.

States which can sometimes belong to the past, future, or present (*atītā, anāgatā, paccuppannā*) (‘過去, 未來, 現在’) apply to all the consciousness, except *Nibbāna*. States which have the past as their object of thought (*atītārammaṇā dhammā*, ‘過去緣法’) have reference to the 3 *jhānas* of infinite consciousness, and the 3 *jhānas* consciousness of neither perception nor non-perception. States which have the future as their object of thought (*anāgatārammaṇā dhammā*, ‘未來緣法’) do not here correlate to any of the consciousness. States which have the present as their object of thought (*paccuppannārammaṇā dhammā*, ‘現在緣法’) are:

- (i) the twofold five kinds of consciousness⁷⁸; the 3 Mind Elements (or the 3 Elements of Ideation) known as *manodhātu*⁷⁹;

which is accompanied by equanimity, being neither of displeasure nor of pleasant feeling.

⁷⁸ Twofold five kinds of consciousness (*dvepañcaviññāṇāni*): the eye-, ear-, nose-, tongue-, and body-consciousness that have arisen according to whether each of them stemmed from the wholesome or the unwholesome past actions. Cf. DhS par. 1434.

⁷⁹ The three Mind-Elements (*tisso ca manodhātuyo*): the 2 resultants which are the rootless wholesome receiving-consciousness and the rootless unwholesome receiving-consciousness accompanied by equanimity (the 2 *sampaticchanas*); the

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- (ii) the 10 resultants of wholesome consciousness accompanied by equanimity; the resultant Mind-Consciousness Element of the rootless unwholesome consciousness (i.e. the investigating-consciousness accompanied by equanimity); the functional Mind-Consciousness Element of the rootless consciousness accompanied by joy;
- (v) the 8 wholesome, 12 unwholesome, and the remaining 9 functional consciousness of the sensuous sphere; the 4th *jhānas* of the wholesome and functional consciousness (excluding resultants); the three *jhānas* or the four *jhānas*⁷⁴ pertaining, respectively, to the wholesome, resultant, and functional consciousness of the fine-material sphere; the 3 *jhānas* each pertaining to the base of infinite space and the base of nothingness; the supramundane paths and fruitions consciousness.

States which sometimes arise internally or externally, or as both (*ajjhattabahiddhā dhammā*, ‘内外法’) are referring to all the consciousness except Corporeality (i.e. non-faculty) and *Nibbāna*. States which have the objects of thought that are internal to self (*ajjhattārammaṇā dhammā*, ‘内所縁法’), correspond to the 3 *jhānas* consciousness of Infinity, and the 3 *jhānas* consciousness pertaining to the base of neither perception nor non-perception. States which have the objects of thought that arise externally (*bahiddhārammaṇā dhammā*, ‘外所縁法’), correspond to: the three *jhānas* or four *jhānas*⁷⁴ of the fine-material sphere pertaining to the wholesome, resultant, and functional consciousness; the 4th *jhānas* of the wholesome and resultant consciousness of the fine-material sphere; the 3 *jhānas* consciousness pertaining to the base of infinite space; all the supramundane paths and fruitions consciousness. States which have the objects of thought that sometimes internally, externally, or as both (*ajjhattabahiddhārammaṇā dhammā*, ‘内外所縁法’), apply to all the consciousness of the sensuous sphere (8 + 12 + 36); and also the 4th *jhānas* of the fine-material sphere.

functional rootless ‘five-sense-doors advertising’ consciousness accompanied by equanimity (the *pañcadvārāvajjana citta*). Cf. DhS par. 1434.

A shorter compilation of the non-interrelated dyads

States which are due to causes (*sappaccayā dhammā*, ‘有緣法’) are conditioned (*kati saṅkhatā dhammā*, ‘有為法’)—are applicable to all the 89 cittas, and also all Corporeality. States which are not due to causes (*appaccayā dhammā*, ‘無緣法’) are unconditioned (*asaṅkhatā dhammā*, ‘無為法’)—applying only to *Nibbāna*. States which are visible (*sanidassanā dhammā*, ‘有見法’) are attributed to the visual object that cause the eye-consciousness. States which are not visible (*anidassanā dhammā*, ‘無見法’) are referring to: the sense-base of the eye-, ear-, nose-, tongue-, and body-consciousness; all the cittas; all Corporeality; *Nibbāna*. States which arise with impingement (*sappaṭighā dhammā*, ‘有對法’) are the five types of sense-base consciousness. States which arise without impingement (*appaṭighā dhammā*, ‘無對法’) are: the 89 cittas; all Corporeality; *Nibbāna*. States which are corporeality (*rūpino dhammā*, ‘有色法’) are: the Four Great Elements and all material phenomena (*upādāya rūpa*) which are derived from them. States which are not corporeality (*arūpino dhammā*, ‘無色法’) are all the 89 cittas, and *Nibbāna*. States which are mundane (*lokiyā dhammā*, ‘世間法’) are: all the cittas; all Corporeality. States which are supramundane (*lokuttarā dhammā*, ‘出世間法’) are: all the transcendental paths and fruitions consciousness; *Nibbāna*. States which are cognizable (*kenaci viññeyyā dhammā*, ‘所識法’) and also not cognizable (*kenaci na viññeyyā dhammā*, ‘非所識法’) are attributed to the different consciousness (that is, visual, auditory, olfactory, gustatory, and tactile).

An intermediate compilation of the non-interrelated dyads

States which attend to sense-objects (*sārammaṇā dhammā*, ‘有所緣法’) are the 89 cittas. States which do not attend to the sense-objects (*anārammaṇā dhammā*, ‘無所緣法’) are: all Corporeality; *Nibbāna*. States which are called the Mind (*citta dhammā*, ‘心法’) have their constituents that consist of the eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, Mind-Element⁷⁹ (or the Element of Ideation), and the Representative Mind-Consciousness-Element⁸³. States which are not the Mind (*no citta*

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dhammā, ‘非心法’) are referring to such aggregates of Feeling, Perception, and Volition; and also all Corporeality, *Nibbāna*. States which are the mental concomitants (*cetasikā dhammā*, ‘心所法’) are: the three aggregates of Feeling, Perception, and Volition. States which are not mental concomitants (*kati acetasikā dhammā*, ‘非心所法’) are: Consciousness, Corporeality, and *Nibbāna*. States which are associated with the Mind (*cittasampayuttā*, ‘心相應’) and states which are conjoined with the Mind (*cittasamāsaṭṭhā*, ‘心相雜’), are both referring to the three aggregates of Feeling, Perception, and Volitional activities (i.e. *cetasikā*). On the contrary, states which are not associated with the Mind (*cittavippayuttā*, ‘心不相應’) as well as states which are not conjoined with the Mind (*cittavisamāsaṭṭhā*, ‘心不相雜’) are both referring to: all that is Corporeality, and *Nibbāna*.

States which are sprung from the Mind or having Mind as the root cause (*cittasamuṭṭhānā*, ‘心等起’) relate to: the aggregates of Feeling, Perception, and Volition (i.e. *cetasikā*); the bodily and vocal intimation; ‘corporeal objects’ that are visualised internally, are having the Mind as its source; external sensuous objects which cause the arising of the eye-, ear-, nose-, tongue-, and body-consciousness; the Element of Space; the Element of Cohesion (or Fluidity); that which are Corporeality characterised by Malleability, Lightness, Wieldiness (or Preparedness), Initial Integration, the Continued Development of form (Sustenance), or the body nutriment to be derived from gross or fine food. States which do not sprung from Mind as the source (*no cittasamuṭṭhānā*, ‘心非等起’) are: the Mind itself as such; Corporeality that occurred other than the mental visualization; and *Nibbāna*.

States which are connate and come into being together with the Mind (*cittasahabhuno*, ‘心俱在’), and states which are always accompanying or arise together with the Mind (*cittānuparivattino*, ‘心隨轉’), are both referring to: the aggregates of Feeling, Perception, and Volition. (i.e. *Cetasikā*); bodily intimation; vocal intimation. States which are not connate with the Mind (*cittasahabhuno*, ‘心俱在’), and states which have never accompany the Mind (*no cittānuparivattino*, ‘心不隨轉’) are both referring to: the Mind itself as such; Corporeality other than the bodily and vocal intimation; and *Nibbāna*. States which are conjoined with the Mind as well as are caused by the Mind (心相雜等) are: the three aggregates of *Cetasikā*. States which are not conjoined with the Mind nor are caused by the Mind (心不相雜非等起) are: the Mind as such; all Corporeality other than the mental corporeal objects; and *Nibbāna*.

States which are conjoined with the Mind, are caused by the Mind, are connate with the Mind, and are always accompanying the Mind (心相雜等起俱在隨轉), are the *Cetasikā*. States which are not conjoined with the Mind, are not caused by Mind, are not connate with the Mind, and are never accompanying the Mind (心不相雜非等起不俱在不隨轉), are: the Mind itself as such; all Corporeality other than that formed by own mental visualization; and *Nibbāna*. States which arise internally (*ajjhattikā*, ‘內法’) are: the sense-base of eye-, ear-, nose-, tongue-, body-, and mind-consciousness. States which arise externally (*bāhirā*, ‘外法’) are: the visual object, sound object, smell object, taste object, tangible object, and the mind object which cause the respective eye-, ear-, nose-, tongue-, body-, and mind-consciousness. States which are derived (or dependent) (*upādā*, ‘所造法’) are: the sense-base of eye-, ear-, nose-, tongue-, body-, and mind-consciousness; and also the body nutriment derived from edible food. States which are not derived or dependent (*no upādā*, ‘非所造法’) are: the 89 cittas, the 4 Great Elements, and also *Nibbāna*. States which are kammically acquired (*upādiṇṇā*, ‘已取法’) are: the 32 resultants of the three mundane spheres, and Corporeality as a result of previous deeds done. States which are not kammically acquired (*anupādiṇṇā*, ‘非已取法’) are: the 17 wholesome consciousness of the three mundane spheres; the 12 unwholesome consciousness; all the 20 functionals; all that Corporeality which does not occur as a result of past deeds; all the transcendental paths and fruitions consciousness; and *Nibbāna*.

The ‘Root Cause’ dyads

States which are root causes (*hetū dhammā*, ‘因法’) are: the 3 root causes of wholesomeness⁸⁰, the 3 root causes of unwholesomeness⁸¹, and the 3 root causes of the indeterminate states⁸². States which are not root causes (*na hetū dhammā*, ‘非因法’) are: those of all the four spheres, which are the 21 wholesome consciousness, the 12 unwholesome

⁸⁰ The 3 root causes of wholesomeness: the absence of greed (*alobha*), absence of hatred (*adosa*), and absence of delusion (*amoha*).

⁸¹ The 3 root causes of unwholesomeness: greed (*lobha*), hatred (*dosa*), and delusion (*moha*).

⁸² The 3 root causes of the indeterminate states (*abyākata*), refer to the absence of greed, hatred, and delusion applicable to the resultant and the non-causative functional consciousness.

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consciousness, the 36 resultants, the 20 types of functional, all Corporeality, and *Nibbāna*. States which have root causes (*sahetukā dhammā*, ‘有因法’) are: the 10 unwholesome consciousness (excluding the two delusionals associated with doubt and restlessness); the 21 wholesome consciousness of the four spheres; the 21 resultants of the four spheres (i.e. 36 excluding the 15 resultants without root cause); and the 17 types of functional (i.e. 20 excluding the 3 rootless). (See also the table in Appendix II). States which have no root causes (*ahetukā dhammā*, ‘無因法’) are: the two delusion-rooted consciousness associated with doubt and restlessness; the twofold five kinds of consciousness⁷⁸; the three Mind-Elements⁷⁹; the 5 Mind-Consciousness-Elements without root cause⁸³; all Corporeality, and *Nibbāna*.

States which are associated with root causes (*hetusampayuttā*, ‘因相應’) apply in the same way as in *sahetukā dhammā*. States which are not associated with root causes (*hetuvippayuttā*, ‘因不相應’) are identical in application to the *ahetukā dhammā*.

States which are the root causes as such, as well as having root causes (*hetū ceva sahetukā ca*, ‘是因法而有’) refer to the two or three of the root causes which arise concurrently with the citta at the particular point in time. States which have root causes but are not the root causes per se (*sahetukā ceva na ca hetū*, ‘是有因法而非因’)⁸⁴ apply in the same way as in the preceding *sahetukā*. States which are root causes and are also associated with them (是因法而因相應) apply similarly as in the aforesaid *hetū ceva sahetukā ca dhammā*. States which are not root causes but are associated with root causes (是因相應法而非因)⁸⁴ apply to the consciousness the same way as in the *sahetukā dhammā*. States which are not the root causes as such, but which have root causes (是非

⁸³ The 5 Representative Element of the Mind-Consciousness (*manoviññāṇadadhātuviññāna*) which have no root causes are: the 3 investigating-consciousness of the resultants; the mind-door ‘advertising’ consciousness accompanied by equanimity, and the Arahant’s ‘smile-producing’ consciousness accompanied by joy which both belonging to the non-causative functionals. (See Appendix II).

⁸⁴ DhS par. 1448, 1449, 1451. In these paragraphs, the text both read as: *Catūsu bhūmīsu kusalam, akusalam...* It should be understood here it could also have meant the same thing as in the *Sahetukā dhammā* (par. 1443) and the *Hetu-Sampayuttā dhammā* (par. 1445) which, amongst the contents, mentioned that there are 10 unwholesome consciousness instead of the 12 (excluding the two delusional thoughts which are associated with doubt and restlessness). The reason being delusion alone can also arise without any knowable root cause or any possibly known condition.

因法而有因) apply in the same way as in the preceding *sahetukā dhammā*⁸⁴. States which neither are the root causes nor are having the root causes (是非因法而無因) are referring to: the twofold five kinds of consciousness⁷⁸; the three Mind-Elements⁷⁹; the 5 Mind-Consciousness-Elements without root cause⁸³; all Corporeality; and *Nibbāna*.

The ‘Pollutant’ dyads

States which are the ‘intoxicants’ or pollutants that befuddle the mind (*āsavā dhammā*, ‘漏法’) are the 4 kinds of *Āsavā*⁸⁵. In the four *Āsavā*: the attachment to sensuous pleasures stem from the 8 greed-rooted consciousness; the craving for *rūpa-jhānas* and *arūpa-jhānas*, as well as existences in the two planes, relates to the 4 greed-rooted consciousness which are dissociated from fallacy (accompanied either by joy or equanimity); the clinging to the wrong deflected views⁸⁶ have its source from the 4 greed-rooted consciousness associated with fallacy; the depravity of ignorance—of the Truths in dhamma—are sprung from all the 12 unwholesome consciousness. States which are not the pollutants that befuddle the mind (*no āsavā dhammā*, ‘非漏法’) are: the 2 hatred-root unwholesomes and the 2 delusion-root unwholesomes; all the 21 wholesome consciousness; all the 36 resultants; all the 20 types of functional; all that is Corporeality; *Nibbāna*.

States which are objects of pollutants of the mind (*sāsavā*, ‘有漏’) relate to: the 12 unwholesome consciousness, and those consciousness from the three mundane spheres which are the 17 wholesomes, the 32 resultants, the 20 non-causative functionals (i.e. the 81 *Lokiya Cittas*)²⁷; and all that is the Corporeality. States which are not objects of pollutants of the mind (*anāsavā*, ‘無漏’) are all the transcendental paths and fruitions consciousness.

States which are associated with pollutants of the mind (*āsavasampayuttā*, ‘漏相應’) are: the 8 greed-rooted consciousness and the 2 hatred-rooted consciousness (excluding the 2 delusion-rooted

⁸⁵ The 4 kinds of *Āsavā* (Pollutants) are mentioned: the attachment to sensuous pleasures (*kāmāsava*); the attachment to the absorptions of the *rūpa* and *arūpa* spheres, as well as hankering after the existences in the *rūpa* and *arūpa* planes (*bhavāsava*); the depravity of clinging to fallacious views (*ditthāsava*); the ignorance as to the Four Noble Truths and the Theory of Dependent Origination, i.e. *paṭiccasamuppāda* (*avijjāsava*). Cf. Dhs par. 1465.

⁸⁶ DN 1: *Brahmajāla Sutta*. The canonical text indicates the 62 kinds of wrong view.

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cittas, and delusion that arises together with these greed- and hatred-rooted cittas). States which are not associated with mind-pollutants (*āsavavippayuttā*, ‘漏不相應’) are: delusion which arises together with the 2 hatred-rooted consciousness; the 2 delusion-rooted consciousness connected to doubt and restlessness; all the 21 wholesome consciousness; all the 36 resultants; all the 20 types of functional; all that is Corporeality; *Nibbāna*.

States which are the mind-pollutants as well as being objects of *āsavas* or are favourable to them (*āsavā ceva sāsavā ca*, ‘是漏法而有漏’), include: the 4 kinds of *Āsava*⁸⁵; and objects of *Āsavas*. States which are objects of mind-pollutants but are not intrinsically the mind-pollutants (*sāsavā ceva no ca āsavā*, ‘是有漏而非漏法’) are: excluding the 4 kinds of *Āsava*, that is, the remainder which are the 81 *Lokiya Cittas*²⁷; and all that is the Corporeality. States which are mind-pollutants and are also associated with them (*āsavā ceva āsavasampayuttā ca*, ‘是漏法而漏相應’) refer to two or three *Āsavā* (i.e. those which relates to the greed and the wrong views) which arise concurrently with the consciousness at the particular point in time. States associated with mind-pollutants but are not mind-pollutants as such (*āsavasampayuttā ceva no ca āsavā*, ‘是漏相應而非漏’) are: excluding the 4 kinds of *Āsava*, being the remaining consciousness of the three mundane spheres. States which are not associated with the mind-pollutants but yet are objects of mind-pollutants (是漏不相應法而有漏) are: delusion which arises together with the 2 hatred-rooted consciousness; the 2 delusion-rooted consciousness that unite with doubt and restlessness; that of the three mundane spheres which includes the 17 wholesome, 32 resultant, 20 non-causative functional consciousness; and all that is the Corporeality. States which neither are associated with mind-pollutants nor are objects of mind-pollutants (是漏不相應法而無漏) are: all the transcendental paths and fruitions consciousness; and *Nibbāna*.

The ‘Fetter’ dyads

States which are the ‘Fetters’ (*saññojanā dhammā*, ‘結法’) are the 10 kinds of *Saññojana*⁸⁷. The fetter of attachment to sense-objects for sensuous gratification (*Kāmarāga*) comes from the 8 greed-rooted consciousness; the fetter of attachment to the *jhānas* and existences in the *rūpa* and *arūpa* spheres (*Bhavarāga*) as well as the fetter of conceit (*Māna*) are related to the 4 greed-rooted consciousness dissociated from fallacies; the fetter of fallacies (*Sakkāya Diṭṭhi*), and also, the fetter of adherence to the false views of rites and ceremonies as practice of morality, are both related to the 4 greed-rooted consciousness associated with fallacies; the fetter of ill-will (*Paṭighā*), the fetter of envy (*Issā*), and the fetter of avarice (*Macchariya*), are all having their origins from the 2 hatred-rooted consciousness; the fetter of ignorance (*Avijjā*) relate to some or all of the 12 unwholesome consciousness. States which are not the ‘Fetters’ (*no saññojanā dhammā*, ‘非結法’) are: the 2 delusion-rooted unwholesome consciousness; all the 21 wholesomes; all the 36 resultants; all the 20 functionals; all that is Corporeality; *Nibbāna*.

States which are favourable to the ‘Fetters’ (*saññojaniyā*, ‘順結’) are the 81 *Lokiya Cittas*²⁷ of the three mundane spheres, and all that is Corporeality. States which are not favourable to the ‘Fetters’ (*asaññojaniyā*, ‘非順結’) are: all the transcendental paths and fruitions consciousness; and *Nibbāna*. States which are associated with the ‘Fetters’ (*saññojanasampayuttā*, ‘結相應’) are the 12 unwholesome consciousness but exclude the one delusion-rooted associating with restlessness. States which are not associated with the ‘Fetters’ (*saññojanavippayuttā*, ‘結不相應’) are: the one delusion-rooted consciousness associated with restlessness; the 21 wholesome consciousness of the three spheres; the overall 56 *Abyākatacittanī* (indeterminate states); all that is Corporeality; *Nibbāna*. States which are the ‘Fetters’ as well being favourable to them (*saññojanā ceva saññojaniyā ca*, ‘是結法而順結’) are: the 10 kinds of *Saññojana*; the 81 *Lokiya Cittas*²⁷; all Corporeality. States which are favourable to ‘Fetters’ but are not the ‘Fetters’ per se (*saññojaniyā ceva no ca saññojanā*, ‘是順結法而非結’) are: excluding the 10 *Saññojanā*, remaining the 81 *Lokiya Cittas*²⁷, and all that is Corporeality. States which are the ‘Fetters’ and

⁸⁷ The 10 kinds of *Saññojana* (Fetters) are mentioned: *Kāmarāga*, *Bhavarāga*, *Paṭighā*, *Māna*, *Sakkāya-diṭṭhi*, *Sīlabbata-parāmāsa*, *Vicikicchā*, *Issā*, *Macchariya*, and *Avijjā*. Cf. DhS par. 1477. See also Table 2.6.4.

are also associated with them (是結法而結相應) refer to the two or three of the *Saññojanā* which arise concurrently with the citta at the particular point in time. States which are associated with ‘Fetters’ but are not the ‘Fetters’ per se (是結相應法而非結) are the 12 unwholesome consciousness. States which are not associated with the ‘Fetters’ but yet are the objects of ‘Fetters’ (是結不相應法而順結) are: the delusion-rooted unwholesome consciousness associated with restlessness; that of the three mundane spheres including the 17 wholesome, 32 resultant, 20 functional consciousness; all Corporeality. States which are neither associated with ‘Fetters’ nor are the objects ‘Fetters’ (是結不相應法而不順結) are: all the transcendental paths and fruitions consciousness; and *Nibbāna*.

The ‘Bond’ dyads

States which are the ‘Bonds’ (*ganthā dhammā*, ‘縛法’) relate to the 4 *Ganthā*⁸⁸: (1) covetousness (*abhijjho*) which is an intense level of greed (*lobha*) and craving (*taṇhā*)—emerges from among the 8 greed-rooted consciousness; (2) ill-will (*vyāpāda*)—flows from the 2 hatred-rooted consciousness; (3) the wrong view regarding the modes of practice of morality including the adherence to rites and ceremonies (*sīlabbataparāmāsa*)—emanates from the 4 greed-rooted consciousness associated with fallacies; (4) a dogmatically unchallengeable fanaticism and ideology, being opinionative of one’s view or practice as pure, true and the only truth, and that those of the others are improper and futile (*idamsaccābhinivesa*)—like *sīlabbataparāmāsa*, it springs from the 4 greed-rooted consciousness associated with fallacies. States which are not the ‘Bonds’ (*no ganthā dhammā*, ‘非縛法’) are: all the 89 cittas; all Corporeality; and *Nibbāna*.

States which are the objects of ‘Bonds’ (*ganthaniyā dhammā*, ‘順縛法’) are: the 81 *Lokiya Cittas*²⁷; and all that is Corporeality. States which are not the objects of ‘Bonds’ (*aganthaniyā dhammā*, ‘非順縛法’) are: all the transcendental paths and fruitions consciousness; and *Nibbāna*. States which are associated with the ‘Bonds’ (*ganthasampayuttā*, ‘縛相應’) are: the 8 greed-rooted and the 2 hatred-rooted unwholesome consciousness. States which are not associated with ‘Bonds’

⁸⁸ The 4 kinds of *Gantha* (Bonds): *abhijjhākāyagantho*, *vyāpādo kāyagantho*, *sīlabbataparāmāso kāyagantho*, *idamsaccābhiniveso kāyagantho*. *Kāya* implies both mental and body. Cf. DhS par. 1489.

(*ganthavippayuttā*, ‘縛不相應’) are: the greed (i.e. covetousness) that accompanies the 4 greed-rooted consciousness dissociated from fallacy; the ill-will (*vyāpāda*) that accompanies the 2 hatred-rooted consciousness; the 2 delusion-rooted consciousness; those of the three mundane spheres which include the 17 wholesome, 32 resultant, 20 functional consciousness; all Corporeality; and *Nibbāna*. States which are the ‘Bonds’ as well as the being objects of ‘Bonds’ (於縛法為順縛) are the ‘Bonds’ as such and being favourable to them. States which are objects of ‘Bonds’ but are ‘Bonds’ (於順縛法為非縛) are: the 81 *Lokiya Cittas*; all Corporeality. States which are ‘Bonds’ and also associated with them (於縛法為縛相應) are: the 4 greed-rooted consciousness associated with fallacies. States which are associated with ‘Bonds’ but are not ‘Bonds’ as such (於縛相應法為非縛) are: the 8 greed-rooted and the 2 hatred-rooted consciousness; the 89 cittas; all Corporeality; and *Nibbāna*. States which are not associated with ‘Bonds’ but are favourable to them (於縛不相應法為順縛), answers are obtainable from the preceding. States which are neither associated with ‘Bonds’ nor are favourable to them (於縛不相應法為非順縛) are: the transcendental paths and fruitions consciousness; and *Nibbāna*.

The ‘Raging Current’ and ‘Yoke’ dyads

The states with regard to the six dyads in each group concerning the ‘Raging Current’ (*Ogha Gocchaka*, ‘暴流類’) and ‘Yokes’ (*Yoga Gocchaka*, ‘轭類’) are essentially identical to the group of *Āsavā* (‘漏類’)⁸⁹.

The ‘Hindrance’ dyads

States which are ‘Hindrances’ (*nīvaraṇā dhammā*, ‘蓋法’) are: the 5 kinds of *Nīvaraṇā*³⁶. The footnote has explained the correspondence between each of them and the cittas. States which are not ‘Hindrances’ (*no nīvaraṇā dhammā*, ‘非蓋法’) are: the 89 cittas; all Corporeality; and *Nibbāna*. States which are the objects of ‘Hindrances’ (*nīvaraṇiyā*, ‘順蓋’) are: the 81 *Lokiya Cittas*; all that is Corporeality. States which are not

⁸⁹ The 4 kinds of *Ogha* (*kāmogha*, *bhavogha*, *diṭṭhogha*, *avijjogha*) and the 4 kinds of *Yoga* (*kāmayoga*, *bhavāyoga*, *diṭṭhiyoga*, *avijjāyoga*) are identical in substance to the 4 *Oghā* (*kāmāsava*, *bhavāsava*, *diṭṭhāsava*, *avijjāsava*). Cf. DhS par. 1502.

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objects of ‘Hindrances’ (*anīvaraṇiyā*, ‘非順蓋’) are: all the transcendental paths and fruitions consciousness, and *Nibbāna*. States which are associated with ‘Hindrances’ (*nīvaraṇasampayuttā*, ‘蓋相應’) are: the 12 unwholesome consciousness. States which are not associated with ‘Hindrances’ (*nīvaraṇavippayuttā*, ‘蓋不相應’) are: the 21 wholesome consciousness of the four spheres; the 56 *abyākatacittāni*; all Corporeality; and *Nibbāna*. States which are ‘Hindrances’ as well as are favourable to ‘Hindrances’ (於蓋法為順蓋) are the ‘Hindrances’ themselves and the objects of ‘Hindrances’. States which are the objects of ‘Hindrances’ but are not the ‘Hindrances’ per se (於順蓋法為非蓋) are: the 81 *Lokiya Cittas*; all that is Corporeality. States which are ‘Hindrances’ and are also associated with them (於蓋法為蓋相應) are: the two or three ‘Hindrances’ which arise concurrently with the citta at any particular point of time. States which are associated with ‘Hindrances’ but are not the ‘Hindrances’ per se (於蓋相應法為非蓋) are the 12 unwholesome consciousness. States which though not associated with ‘Hindrances’ but are the objects of ‘Hindrances’ (於蓋不相應法為順蓋) are: excluding the 12 *Akusalacittāni*, which is the remaining 69 consciousness of the three mundane spheres. States which are neither associated with ‘Hindrances’ nor are favourable to them (於蓋不相應法為不順蓋) are: the transcendental paths and fruitions consciousness; *Nibbāna*.

The ‘Attachment’ dyads

States which are ‘Attachments’⁹⁰ (*parāmāsā dhammā*, ‘取着法’) are

⁹⁰ *Parāmāsa*, as defined in the Pali Dictionary (Oxford: PTS) means ‘contagion, under the influence of...’. Reverend Nyanaponika, *Buddhist Dictionary: Manual of Buddhist Terms & Doctrines* (BPS, 1980), interpreted *Parāmāsa* as ‘adherence, attachment, or misapprehension’. U Kyaw Khine in his translated book, interpreted *Parāmāsa* as ‘misconception’. The Taiwanese monastery 元亨寺 in their translated book of *Dhammasaṅgaṇī* (郭哲彰譯: 《法集論》), interpreted *Parāmāsa* as ‘取着’ which connotes such meanings as ‘adherence’, ‘attachment’, or a ‘clinging to something that is sought-after...’ Thus I think ‘attachment’ seems to fit in more accurately, which exists due to the various forms of wrong views and misconceptions arising from, for instance, contagion, immoral influences, prejudice, past experience, cultural bias, chauvinism, idolatry, pathological obsessions, all kinds of delusion... It is often very difficult to jettison or undertake a ‘resetting’ of mind after a person has been attached to these undesirable sub-standards and inferior qualities.

states attributed to the wrong views or misconceived views⁹¹, and which are related to the 4 greed-rooted consciousness associated with fallacies. States which are not ‘Attachments’ (*no parāmāsā dhammā*, ‘非取着法’) are: the 89 cittas; all Corporeality; and *Nibbāna*. States which are the objects of ‘Attachments’ (*parāmaṭṭhā*, ‘順取着’) are: the 81 *Lokiya Cittas*; all that is Corporeality. States which are not the objects of ‘Attachments’ (*aparāmaṭṭhā*, ‘非順取着’) are: the transcendental paths and fruitions consciousness; *Nibbāna*. States which are associated with ‘Attachments’ (*parāmāsasampayuttā*, ‘取着相應’) relate to the 4 greed-rooted consciousness associated with fallacies. States which are not associated with ‘Attachments’ (*parāmāsavippayuttā*, ‘取着不相應’) relate to the 4 greed-rooted consciousness dissociated from fallacies; the 2 hatred-rooted consciousness; the 2 delusion-rooted consciousness; the 21 wholesome consciousness of the four spheres; the 56 *abyākatacittāni*; all Corporeality; and *Nibbāna*. States which are ‘Attachments’ as well as the objects of ‘Attachments’ (於取着法為順取着) refer to the ‘Attachments’ themselves and being also favourable to them. States which are the objects of ‘Attachments’ but are not the ‘Attachments’ per se (於順取着法為非取着) are: the 81 *Lokiya Cittas*; all that is Corporeality. States which are not associated with ‘Attachments’ and yet are objects of ‘Attachments’ (於取着不相應法為順取着) are: the 4 greed-rooted consciousness dissociated from fallacies; the 2 hatred-rooted consciousness; the 2 delusion-rooted consciousness; the 21 wholesome consciousness of the four spheres; the 56 *Abyākatacittāni*; all that is Corporeality. States which are neither associated with ‘Attachments’ nor are favourable to them (於取着不相應法為不順取着) are: the transcendental paths and fruitions consciousness; *Nibbāna*.

⁹¹ Cf. DhS par. 1181. The text mentions *parāmāsa dhamma* as states which are—the nature of wrong views analogous to that resembling the ‘thicket, wilderness, thorny spike, inconsistency, fetter, persistent obsession, tenacious adherence, misconception, destestable path, wrong course, wrongness, and base’ of all wrong views—and specifically, referring it to the wrong views of believing ‘the world is either eternal or not eternal; the world is either finite or infinite; the soul is either the same as or different from the body; a sentient being either exists or not existing after death; a sentient being neither exists nor non-existing after death’. These are the same ten questions of wrong views which Buddha had refused to answer venerable Mālunkyāputta. See also MN 63.

The ‘Clinging’ dyads

States which are ‘Clingings’ (*upādānā dhammā*, ‘執取法’) are: the 4 kinds of *Upādāna*⁹²—(1) clinging to the sensuous desires (*kāmupādāna*) stems from all the 8 greed-rooted consciousness; (2) clinging to fallacies (*diṭṭhupādāna*); (3) clinging to the wrong view regarding the modes of practising morality, e.g. rites and ceremonies (*sīlabbatupādāna*); (4) clinging to a theory that it is myself or ego (*atta*) with this ‘soul’ (*jīva*) existing in me (*attavādupādāna*). The last three kinds of *Upādāna* are all accountable by the 4 greed-rooted unwholesome consciousness associated with fallacy. States which are not the ‘Clingings’ (*no upādānā dhammā*, ‘非執取法’) are: all the 89 cittas; all Corporeality; and *Nibbāna*.

States which are the objects of ‘Clingings’ (*upādāniyā*, ‘順執取’) are: the 81 *Lokiya Cittas*; all Corporeality. States which are not the objects of ‘Clingings’ (*anupādāniyā*, ‘非順執取’) are: the transcendental paths and fruitions consciousness; *Nibbāna*. States which are associated with ‘Clingings’ (*upādānasampayuttā*, ‘執取相應’) relate to the 4 greed-rooted consciousness associated with fallacy. States which are not associated with ‘Clingings’ (*upādānavippayuttā*, ‘執取不相應’) relate to the 4 greed-rooted consciousness dissociated from fallacy; the 2 hatred-rooted consciousness; the 2 delusion-rooted consciousness; the 21 wholesome consciousness of the four spheres; the 56 *abyākatacittāni*; all Corporeality; and *Nibbāna*. States which are ‘Clingings’ as well as the objects of ‘Clingings’ (是執取法而順執取) refer to the ‘Clingings’ themselves as well as are favourable to them. States which are the objects of ‘Attachments’ but are not the ‘Attachments’ per se (是順執取法而非執取) are: the 81 *Lokiya Cittas*; all that is Corporeality. States which are the ‘Clingings’ as well as are associated with ‘Clingings’ (是執取法而執取相應) are referring to the greed and fallacious views which occur simultaneously at any one point of thought. States which are associated with ‘Clingings’ but are not the ‘Clingings’ as such (是執取相應法而非執取) refer to the 8 greed-rooted consciousness. States which are not associated with ‘Clingings’ but which are objects of ‘Clingings’ (是執取不相應法而順執取) are: the 4 greed-rooted consciousness dissociated from fallacies; the 2 hatred-rooted consciousness; the delusion-rooted consciousness associated with restlessness; excluding the 12 *Akusalacittāni* but the remaining 69 consciousness of the three

⁹² The 4 kinds of *Upādāna* (clings): *kāmupādāna*, *diṭṭhupādāna*, *sīlabbatupādāna*, *attavādupādāna*. Clinging is an intensified degree of craving. Cf. DhS par. 1553.

mundane spheres; all that is Corporeality. States which are neither associated with ‘Clingings’ nor are favourable to them (是執取不相應法而非順執取) are: the transcendental paths and fruitions consciousness; *Nibbāna*.

The ‘Defilement’ dyads

States which are the ‘Defilements’ (*kilesā dhammā*, ‘染法’) are: the 10 *Kilesā*⁹³. Greed (*lobha*) comes from the 8 greed-rooted consciousness; hatred (*dosa*) comes from the 2 hatred-rooted consciousness; Delusion (*moha*) comes from the 2 delusion-rooted consciousness; conceit (*māna*) arises in the 4 greed-rooted consciousness dissociated from fallacy; wrong view (*diṭṭhi*) arises in the 4 greed-rooted consciousness associated with fallacy; uncertainty or indecision (*vicikicchā*) is due to the delusion-rooted consciousness associated with doubt; sloth (*thina*) arises in the all prompted unwholesome consciousness; the last three, being restlessness (*uddhacca*), shamelessness (*ahirika*), and unconscientiousness or fearlessness in moral sense (*anottappa*), are accompanying all the unwholesome consciousness. States which are not the ‘Defilements’ (*kilesā dhammā*, ‘染法’) are: all the 89 *cittas*; all Corporeality; and *Nibbāna*. States which are the objects of ‘Defilements’ (*saṅkilesikā*, ‘順染’) are: the 81 *Lokiya Cittas*; all that is Corporeality. States which are not the objects of ‘Defilements’ (*asaṅkilesikā*, ‘非順染’) are: the transcendental paths and fruitions consciousness; *Nibbāna*. States which are the defile (*saṅkiliṭṭhā*, ‘已染’), and which are associated with ‘Defilements’ (*kilesasampayuttā*, ‘染相應’) are both referring to the 12 *Akusalacittāni*. States which are not the defile (*asaṅkiliṭṭhā*, ‘非已染’), and which are dissociated from ‘Defilements’ (*kilesavippayuttā*, ‘染不相應’) are both referring to: the remaining *cittāni* after excluding the 12 *Akusalacittāni*; all the Corporeality; and *Nibbāna*.

The following can all obtain their corresponding answers from the aforesaid— states which are the ‘Defilements’ and are also favourable to them (*kilesā ceva saṅkilesikā ca*); states which are favourable to ‘Defilements’ but are not the ‘Defilements’ as such (*saṅkilesikā ceva no ca kilesā*); states which are the ‘Defilements’ and are also defiled (*kilesā*

⁹³ The 10 kinds of *Kilesa* (Defilements): *lobha*, *dosa*, *moha*, *māna*, *diṭṭhi*, *vicikicchā*, *thina*, *uddhacca*, *ahirika*, *anottappa*. Cf. DhS par. 1565.

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ceva saṅkiliṭṭhā ca); states which are the defiled but are not the ‘Defilements’ as such (saṅkiliṭṭhā ceva no ca kilesā).

States which are the ‘Defilements’ and are also associated with ‘Defilements’ (*kilesā ceva kilesasampayuttā*) refer to the two or three *Kilesā* which occur in conjunction with the *citta*. States which are associated with ‘Defilements’ but are not the ‘Defilements’ per se (*kilesasampayuttā ceva no ca kilesā*) refer to the 12 *Akusalacittāni*. States which are dissociated from ‘Defilements’ but are still favourable to ‘Defilements’ are: taking aside the 12 *Akusalacittāni*, which is the remaining 69 consciousness of the three mundane spheres; and also all Corporeality. States which are neither associated with ‘Defilements’ nor are favourable to them (*kilesavippayuttā kho pana saṅkilesikā pi, asaṅkilesikā pi*), coincide with the transcendental paths and fruitions consciousness, and *Nibbāna*.

An end compilation of the non-interrelated dyads

States which are eliminated by the practice of ‘insight’ (*dassana*, ‘見識’) by following the *sotāpatti-magga* (*dassanena pahātabbā*, ‘見斷’) are: the 4 greed-rooted consciousness associated with fallacious view; the delusion-rooted consciousness associated with doubt. Correlating these to the clusters of dyads, they amount to the elimination of the 2 *Kilesā* (Defilements)⁹³ of *diṭṭhi* and *vicikicchā*, as well as the elimination of 3 *Saññojanā*⁸⁷ (Fetters) which are *sakkāya-diṭṭhi*, *sīlabbata-parāmāsa*, and *vicikicchā*. It should be noted here that the other 4 greed-rooted consciousness dissociated from fallacy and the 2 hatred-rooted consciousness, some of these may also possibly be eliminated by the ‘Steam-Entry’ path according to the text⁹⁴. States which are not eliminated by ‘insight’ through the *sotāpatti-magga* (*no dassanena pahātabbā*, ‘非見斷’) include: the delusion-rooted consciousness associated with restlessness; the 21 wholesome consciousness of the four spheres; the 56 *abyākatacittāni* of the four spheres; and also Corporeality. States which are eliminated by the other three higher maggas (*bhāvanāya pahātabbā*, ‘修斷’) are: the 4 greed-rooted consciousness dissociated from fallacy (in which the attachment to sensuous desires had stayed on); the 2 hatred-rooted consciousness; the

⁹⁴ DhS par. 1581. *Cattāro diṭṭhigatavippayuttalobhasahagatacittuppādā, dve domanassasahagatacittuppādā – ime dhammā siyā dassanena pahātabbā, siyā na dassanena pahātabbā.*

delusion-rooted consciousness associated with restlessness by the Arāhantship. States which are not eliminated by the three higher maggas (*no bhāvanāya pahātabbā*, ‘非修斷’) are: the 21 wholesome consciousness and the 56 *abyākatacittāni* of the four spheres; those which have already been eliminated by the *sotāpatti-magga* earlier on are also not taken in here; and also Corporeality. States which are the root-causes eliminated by ‘insight’ through *sotāpatti-magga* (*dassanena pahātabbāhetukā*, ‘見斷因’): answers are the same as in aforesaid *dassanena pahātabbā dhamma*. States other than those root-causes eliminated by ‘insight’ of the *sotāpatti-magga* (*no dassanena pahātabbāhetukā*, ‘非見斷因’): answers are the same as in aforesaid *no dassanena pahātabbā dhamma*. States which are the root-causes eliminated by cultivation through the three higher maggas (*bhāvanāya pahātabbāhetukā*, ‘修斷因’): same answers as in the aforesaid of *bhāvanāya pahātabbā*. States which are other than the root-causes eliminated by the three higher maggas (*no bhāvanāya pahātabbāhetukā*, ‘非修斷因’): answers are similar to the *no bhāvanāya pahātabbā*.

The following groups of dyad which are the mental concomitants can all be referred to the Table 3.2 that identifies their correlation with the cittas—including terms that are, the states which are both associated with as well as not associated with: the Initial Application of the mind or that which have the ‘Thinking’ (*savitakkā*; *avitakkā*, ‘有尋; 無尋’); the Sustained Application of the mind or ‘reflection’ (*savicārā*; *avicārā*, ‘有伺; 無伺’); and Zest (*sappītikā*; *appītikā*, ‘有喜; 無喜’). The following dyads of the mental concomitants which include those states which arise together with, as well as not arising together with: Zest (*pītisahagatā*; *no pītisahagatā*; ‘喜俱; 喜不俱’); Happiness (*sukhasahagatā*; *no sukhasahagatā*; ‘樂俱; 樂不俱’); and Equanimity (*upekkhāsaṅgatā*; *no upekkhāsaṅgatā*; ‘捨俱; 捨不俱’) respectively, also can be referred to the Table in Appendix II or III.

States which are confined to the mundane bonds (*pariyāpannā*, ‘繫法’) are: the 81 *Lokiya Cittas*²⁷; all Corporeality. States which are not the mundane (*apariyāpannā*, ‘非繫法’) are: the supramundane paths and fruitions consciousness. States which lead to the spiritual liberation (*niyyānikā*, ‘出離’) are: the supramundane paths and fruitions consciousness. States which do not lead to the deliverance from *samsāra* (*aniyyānikā*, ‘非出離’) are: the 17 wholesome consciousness of the three spheres; the 12 unwholesome consciousness; the 56 *Abyākatacittāni* (indeterminate states); all Corporeality; and *Nibbāna*. States which are

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fixed assuredly as to its consequences (i.e. whether right after one's death, or right away at the moment of committing such dhammā, be it righteous or immoral) (*niyatā*, '定法') are: the 4 greed-rooted consciousness associated with fallacious views; the 2 hatred-rooted consciousness; the supramundane paths and fruitions cultivation. States which do not definitely fixed as to its consequences (at death or at any particular point of affecting the *kamma* by those dhammā) (*aniyatā*, '非定法') are: the 4 greed-rooted consciousness dissociated from fallacy; the 2 delusion-rooted consciousness associated with doubt and restlessness; the 17 wholesome consciousness of the three spheres; the 56 *Abyākatacittanī*; all Corporeality; and *Nibbāna*. States which are surpassable (*sa-uttarā*, '有上') are: the 17 wholesome consciousness of the three spheres; the 12 unwholesome consciousness; the 56 *Abyākatacittanī*; all Corporeality. States which are unsurpassable (*anuttarā*, '無上') are: the supramundane paths and fruitions; and *Nibbāna*. States which are warring and denying the sublime Paths (*saraṇā*, '有諍') are the 12 unwholesome consciousness. States which are in harmony with the Paths (*araṇā*, '無諍') are: the 21 wholesome consciousness of the four spheres; the 56 *Abyākatacittanī*; and *Nibbāna*.

Further exposition of the 42 *Suttantika* dyads

States which partake of knowledge (*vijjābhāgino*, '明分') are those teachings and practices which are associated with wisdom⁹⁵. States which are not the associates of wisdom (*avijjābhāgino*, '無明分') are those which accompany delusion and ignorance. States which resemble lightning (*vijjūpamā*, '電光喻') refer to the three sublime paths of 'Steam-Entry', 'Once-Returning', and 'Non-Returning'. States which have the likeness of thunderbolt (*vajirūpamā*, '金剛喻') refer to the cultivation path of an Arahantship. States which make a person looks silly (*bālā*, '愚法') are: the mental factors which are the presence of

⁹⁵ The 8 kinds of knowledge (*vijja*): (1) Insight wisdom (*vipassanā* *ñāṇa*); (2) knowledge of the mind-body creation (*manomayiddhi* *ñāṇa*); (3) knowledge of the modes of supernormal power (*iddhivida* *ñāṇa*); (4) knowledge of the divine ears (*dibbasota* *ñāṇa*); (5) intuitive knowledge of understanding the mind of others (*cetopariya* *ñāṇa*); (6) knowledge of recollecting the past lives (*pubbenivāsānussati* *ñāṇa*); (7) knowledge of the divine eyes (*dibbacakkhu* *ñāṇa*); (8) knowledge of the destruction of cankers of all moral defilements (*āsavakkhaya* *ñāṇa*). Cf. Bhikkhu Bodhi, *The Fruits of Reclueship: The Sāmaññaphala Sutta and its commentaries* (Sri Lanka: BPS, 2008) paragraph 85-99. Also, DN 2: *Sāmaññaphala Sutta*.

shamelessness (*ahirika*) and unconscientiousness (*anottappa*); all the unwholesome consciousness. States which are wise and discreet (*paññitā*, ‘賢法’) are: the mental factors of shame awareness (*hiri*) and mindful of conscientiousness or the fear of wrong-doings and later becoming remorseful (*ottappa*); as well as all the wholesome consciousness. States which are associated with the ‘dark’ aspects that defile the mind (*kañhā dhammā*, ‘黒法’) are same as those of *bālā dhammā*. States which hail from the ‘white’ aspects that will purify the mind (*sukkā dhammā*, ‘白法’) are similar to those of *paññitā dhammā*. States which are self-mortifying and conducive to remorse (*tapanīyā*, ‘苦行’) correspond to the malpractices and moral misdemeanour of a person, whether in physical acts, occur verbally, or happen merely in thought. States which do not cause remorse by foresaking of self-tormenting practices (*atapanīyā*, ‘非苦行’) correspond to all proper conducts being adhered to both physically, verbally, and mentally.

States which are nomenclatures (*adhibacanā*, ‘命名’) refer to the interpretation, expression, denotation, designation and connotation of things, the enumeration of things or states, by assigning them the names, terms, or distinctive marks of exposition. States which provide the bases, the needs and processes for nomenclatures (*adhibacanapathā*, ‘命名道’), are not limited to any causes or states. States which are specific in giving names, terms, labels, designations, and are meant to be connotative (*nirutti*, ‘詞法’) refer to the same thing as in *adhibacanā dhammā*. States which are the bases for naming specification (*niruttipathā*, ‘詞道法’) are not bound by any states. States which are conventional designations (*paññatti*, ‘施設’) and states which are the bases for conventional designations (*paññattipathā*, ‘施設道’), both have the same answers as in the *adhibacanā* and *adhibacanapathā dhammā*. In this connexion, states which are names or terms amounting to mental phenomena (*nāmañ*, ‘名’) thereby refer to the aggregates of Feeling, Perception, Volition, and Consciousness; and also the unconditioned element of *Nibbāna*. In this connexion, states which are physical phenomena (*rūpañ*, ‘色’) refer to the Four Great Elements and all the corporeal phenomena which are derived from them. In this connexion, states which are ignorance (*avijjā*, ‘無明’) refer to being ignorant of the essence and benefits of the Buddha’s teaching; refusing to be acquainted with the ultimate truths and practices of what the Buddha had taught; uninformed of the barriers to acquiring wisdom; ignorant of what makes the right discernment and being moral—all but believing that wealth, lust and

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carnal desires, power and fame, are the only important things in life. The underlying root cause points to the two delusion-based unwholesome consciousness. States, in this regard, which are the craving for regenerated existences (*bhavataṇhā*, ‘渴愛’) are: the desire, passion, craving, fondness, hunger, and longing for the states of *jhanas* and existences in the *rūpāvacara* and *arūpāvacara*; and the passionate hankering for re-births into these planes of existence.

The state which is the fallacious view of believing that existence is a permanent continuation (*bhavadiṭṭhi*, ‘不朽’) is referring to the wrong views that this self (*atta*)⁹⁶ and this world will forever be permanent. The unyielding belief that there is soul (*jīva*) in the body rather than acknowledging that the five aggregates (*pañcakhandhā*) are the chief ‘culprits’, and that this soul is eternal, is also fallacy in the same vein. The state which is the fallacious view that there is an eventual discontinuance of existence (*vibhavadiṭṭhi*, ‘無不朽’), is referring to the wrong views that this self or ego (*atta*)⁹⁶, and this world, will go into extinction. State which is the fallacious view of eternalism (*sassatadiṭṭhi*, ‘常見’) refers to that eternalist tenacity of view, believing that this self and this soul (*jīva*) is ceaseless, and this world and universe is permanent, endless, and imperishable evermore. State which is the fallacious view of annihilation (*ucchedadiṭṭhi*, ‘斷見’) refers to the wrong views that this self (*atta*), this soul (*jīva*) in me, and this world, will one day be annihilated. State which is the wrong view of the Theory of Finity (*antavā diṭṭhi*, ‘邊見’) and state which is the wrong view of the Infinity Theory (*anantavā diṭṭhi*, ‘無邊見’), are both having the same answers as in aforesaid dyads. States which are the steadfast view concerning the ultimate past or theory of the Origins (*pubbantānudiṭṭhi*, ‘前際見’), and states which are the hypothetical view of futurity or the unfound opinion of one thing surely becoming something else, that is, the theory of the Hereafter (*aparantānudiṭṭhi*, ‘

⁹⁶ Cf. MN 2: *Sabbāsava Sutta*. In the text, the Buddha mentions about the 16 unwise attention to the views regarding self (*ātta*): Did I exist in the past? Did I not exist in the past? What was I in the past? How was I in the past? Having been what, how did I become what I was in the past? Shall I exist in the future? Shall I not be in the future? What shall I be in the future? How shall I be in the future? Having been what, how shall I become what I will be in the future? Or he is inwardly perplexed about the present by paying attention to: Am I...? Am I not...? What am I...? How am I...? Whence came I? Whither shall I go? Such speculative and unwise reflection are what the Buddha regarded them as the thicket of views, the wilderness of views, the contortion of views, the vacillation of views, the tussle of views, the fetter of views, the tenacity of them.

後際見’), are among the wilderness of views, the tenacity of views. The Buddha has never affirmed the legitimacy of such views as are evident amongst his list of unanswered questions⁹⁶. The very notion that all things must have an origin and dissolution in order to justify their beginnings and endings are the impoverished limits of human thought. In many scriptures, Buddhism speaks of every cosmic systems that have to undergo the four stages of formation, changes, decay, and destruction, and that itself is continually a cyclical process being part of an inconceivable endlessness of time. Buddha interpreted this world as *samsāra* and had taught us how to be relieved from its vicious cycle of countless birth and death. Metaphorically saying, it is foolish that one must first find the origin and end-source of the stream before one would decide to drink to quench the unbearable thirst. These views regarding soul/no soul, eternalism/annihilation, the theory of Finity/Infinity, theory of the Origins/Hereafter, are amongst the ten questions which the Buddha preferred keeping silence than to answer them at all when he was asked⁹⁷. It was because, as what the Buddha later explained, these question would only enmesh just any being to be a bondage to all speculations, theories and dogmas, from which the Buddha was totally liberated of. Besides, delving in and theorizing these views does not provide any value for gaining the righteous spiritual wisdom.

States which are being unashamed of committing disgrace, fearless of causing inconveniences or uneasiness to those in the surroundings, conducting oneself immorally and unethically (*ahirika*, ‘無慚’), are: the mental factor that is the shamelessness; all the unwholesome consciousness. States which are the marked unconscionableness and the absence of guiltiness of the faults that one has committed (*anottappa*, ‘無愧’), are: the mental factor of unconscientiousness; all unwholesome consciousness. In this connexion, state which is an awareness of a sense of shamefulness of one disgraces himself, affecting inwardly or in public eyes (*hiri*, ‘慚’), are: the mental factor of shamefulness; all unwholesome consciousness. States which are being contumacious to good advices and

⁹⁷ *Cūlamāluṅkyā Sutta*. The ten unanswered questions about certain views when the Buddha was asked by venerable Mālunkyāputta are whether: the world is eternal; the world is not eternal; the world is finite (spatially); the world is infinite (spatially); the soul (*jīva*) is the same as the body; the soul and the body are two different things; the soul is not identical with the body; the Tathagata (the Enlightened One) exists after death; the Tathagata does not exist after death; the Tathagata both exists and does not exist after death; the Tathagata neither exists nor does not exist after death. Cf. MN 63.

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exhortation (*dovacassatā*, ‘頑拒’) are: one who is surly, disrespectful, disobedient, defiant, and remains unremorseful when being admonished to improve the moral conduct, or when the fault one committed has been identified for reprimand. It relates to the thoughts associated with wrong views and delusion. States which are the ‘evil companionship’ (惡友) refer to a wicked group of people with whom this person chooses to frequent the company of, including such people who are unbelievers of the Buddha or are lacking faith in his teachings; those who are unbelievers of the *kamma* of their own consequences; those uneducated or uninformed who disregard the proper sense of virtues, ethics and morality; and those remain ignorant of the barriers to obtaining wisdom.

States which relate to the proficient skills in dealing with offences by the monastic members in breach of the disciplinary codes of *Vinaya* (*āpattikusalatā*, ‘入罪善巧’) are: the five groups of offence (*Āpatti*), and an additional two which together make up the seven groups of offence⁹⁸. There is state which refers to the proficient skill in regard to the requirements and process of restoring the qualification of the monastic members of the *sanghā* community from the transgression of offences that they were involved in (*āpattivuṭṭhānakusalatā*, ‘出罪善巧’). Reverend Buddhaghosa’s commentary does not elaborate on the terms regarding such restoration, in which case it has to be referred to the *Vinaya* canonical texts. The *Patimokkha* (波提木叉) of the Theravada Buddhism, contained in the *Suttavibhanga* of the *Vinaya Pitaka*, stipulates a list of disciplinary rules governing the behaviour and conduct of the Buddhist *sanghas*. It consists of 227 rules⁹⁹ for the fully ordained

⁹⁸ The five groups of *Āpatti* are termed *Parajika*, *Saṅghādisesa*, *Pacittiya*, *Pātidesanīya* and *Dukkata* offences, of which when include *Thullaccaya* and *Dubbāsita* offences, are the seven groups of offence.

Cf. The *Atthasālinī*, 394.

⁹⁹ There are 227 rules of the Theravada monastic disciplinary code for Buddhist monks: *Parajika* (4) regarding immediate defeats; or *Sanghadisesa* (13) regarding communal meetings; *Aniyata* (2) regarding accusation of sexual misconduct; *Nissaggiya Pacittiya* (30) regarding confession with forfeiture; *Pacittiya* (92) regarding other confessions; *Pātidesanīya* (4) regarding receiving and eating food; *Sekhiyavatta* (75) mainly about deportment and consists of 26 *Sāruppā* concerning proper behavior, 30 *Bhojanapatisamyuttā* concerning food, 16 *Dhammadesanāpatisamyuttā* concerning teaching dhamma, 3 *Pakinnakā* on miscellaneous; *Adhikarana-samatha* (7) regarding settlement of legal processes. Cf. *Vinaya Pitaka*, *Suttavibhanga*.

monks (*bhikkhus*) and 311 rules¹⁰⁰ for nuns (*bhikkhunis*). If a Buddhist monk breaches any one of the four *Parajikā* (四波羅夷), it means an immediate expulsion from the monkhood, and he would be prohibited from becoming a monk again in his lifetime. States which are the proficiency in sustaining concentration and absorptions (*saṃpattikusalatā*, ‘入定善巧’), refer to that person who is skilful at sustaining the inner states of imperturbability or absorption called *jhāna*. There can be a sustained absorption with both applied thinking (initial application of the mind) and reflection (sustained application of the mind); or sustained absorption with reflection but without applied thinking; or sustained absorption in the absence of both factors. Such proficiency is acquired through the right understandings, right views, and non-delusion of the dhammā and methods which associate with wisdom. The opposite being the states of skilfulness in emerging from those kinds of sustained absorption (*saṃpattivuṭṭhānakusalatā*, ‘出定善巧’), that is, the person who has already mastered adeptness and easefulness in coming out of every states of *jhāna*. The same is required of having the right views and the riddance of all delusive faith in one’s own ignorant or ill-informed understandings regarding the correct methods.

States which are the proficiency in the understanding of Elements (*dhātukusalatā*, ‘界善巧’) is referring to the 18 Elements¹⁰¹. Such skill is

¹⁰⁰ The 311 monastic disciplinary rules for the Theravada nuns (*bhikkhunis*): *Pārājika* (8); *Saṅghādisesa* (17); *Nissaggiya Pācittiya* (30); *Pācittiya* (166); *Pātidesaniya*; (8) *Sekhiya* (75) consisting of 26 *Sāruppā*, 30 *Bhojanapatisamyuttā*, 16 *Dhammadesanāpatisamyuttā*, 3 *Pakinnakā*; and *Adhikaraṇasamatha* (7). See also, Cf. Vinaya Pitaka, *Suttavibhanga*. Also refer to Ven. Chatsumarn Kabil Singh. *The Bhikkhunī Pātimokkha of the Six Schools* (Bangkok: Thammasat University Press, 1991). The author whose mother was the first Thai *bhikkhunī*.

¹⁰¹ The 18 Elements (*Dhātus*), namely: the 6 Subjective Elements of Eye-, Ear-, Nose-, Tongue-, Body-, and Mind-Element—the Mind-Element (*Manodhātu*), a collective term, consists of the 3 Mind Elements⁷⁹ which are, the ‘five-door-advertising’ consciousness (*pañca-dvārāvajjana*) and the 2 types of receiving consciousness (*sampaticchanas*), i.e. 1+2=3—(altogether being the 6 Sense-Doors); the 6 Object Elements of Visual Form, Sound, Odour, Taste, Tangible Object, and Mind-Object—the Mind-Object-Element (*Dhammadhātu*), sometimes called the ‘Element of Mental-Concomitants’, is made up of 69 states, that is, the 52 *Cetasikas* which follow the *Cittas*, the 16 types of Subtle Corporeality (16, which is the 28 Material Phenomena excluding the 12 types of Gross Matter), and *Nibbāna*, i.e. 52+16+1=69— (altogether being the 6 Sense-Objects); and the 6 Intellectual Elements of Eye-Consciousness, Ear-Consciousness, Nose-Consciousness, Tongue-Consciousness, Body-Consciousness, and the Representative Element of Mind-Consciousness (*Manoviññāṇadhātu*). The Representative Mind-Consciousness-

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acquired through the right understandings, right mentors, penetrative knowledge, right views, and non-delusion of the dhammā principles and practices, which together bring out the wisdom in the person. States, in this connection, which are being skilful at the contemplation and application of those Elements (*manasikārakusalatā*, ‘作意善巧’), refer similarly to the answer as in *dhātukusalatā*. States which are the proficiency in the understanding of Sense-Bases (*āyatana-kusalatā*, ‘處善巧’) is referring to the 12 Sense-Bases¹⁰². Similarly, such skill is acquired through the right understandings, right views... States which are being proficient in the Theory of Dependent Origination (or Dependent-Arising) (*paṭiccasamuppādakusalatā*, ‘緣起善巧’) refer to the teaching of the ‘Twelvefold Casual Genesis’²⁰ which explain the origin and cessation of all sufferings according to the *Nidāna Samyutta* in *Samyutta Nikāya*. The linkages of the twelve components of the chain of dependent co-arising can be explained as: due to Ignorance (*avijjā*) of the Four Noble Truth and other dhamma teachings inherited karmically from past lives, Volitional Activities (*saṅkhārā*) had taken place; dependent on the aggregate of past Volitional Activities, Consciousness (*viññāṇa*) binding helplessly to rebirth comes into work awaiting any reborn opportunity; dependent on that birth-binding Consciousness, transmigration of new life comes along in the womb forming the Mind and Body (*nāma-rūpa*), i.e. the occurring of *Pañcakhandhā*; dependent on Mind and Body, the six sense-bases (*salāyatana*) of eyes, ears, nose, tongue, and body develop and are fully shaped at the time of birth; dependent on the six sense-organs, infants generally delight in experiencing the tangibles by Contact (*phassa*); dependent on the ways of Contact, the Feeling (*vedanā*) of joy, happiness and sadness, etc. arise; dependent on the Feelings which are very much a prominent part of a person’s character, desires and inclinations especially at age of puberty, the urge of Craving (*taṇhā*) which are the hankering after fortune and sensuous pleasures, therefore occurs;

Element consists of 76 states (89 cittas excluding the 10 sense-doors impinged cittas and the 3 Mind-Element cittas), i.e. 89-13=76. Readers may need to refer the compositions of the cittas to the Table in Appendix II or III. Cf. DhS par. 1340; Dr. Mehm Tin Mon, *Buddha Abhidhamma: Ultimate Science* (Yangon: 1995) p.292-293.

¹⁰² The 12 Sense-Bases (*Āyatanas*), namely: the 6 internal bases of Eye-Base, Ear-Base, Nose-Base, Tongue-Base, Body-Base, and Mind-Base—the Mind-Base (*Mānāyatana*) is associated with the 89 or 121 cittas; the 6 external bases of Visible Object, Sound, Odour, Taste, Tangible Object, and Mind-Object—the Mind-Object (*Dhammāyatana*) is associated with the 52 *Cetasikas* (accompanying the 89 or 121 cittas), the 16 types of Subtle Corporeality (28 – 12 types of Gross Corporeality =16), and *Nibbāna*. Cf. DhS par. 1342.

dependent on the insatiable greed of Craving, the tenacity of Clinging (*upādāna*) intensifies; dependent on Clingings which are associates of the unwholesome consciousness, the volitive kamma-binding condition for becoming of rebirth Existence (*bhava*) starts to form; dependent on the volitively binding Existence of transforming *kamma*, the completed *kamma* ready for designated paths of Rebirth (*jāti*) ripens; dependent on the Rebirth in accordance to its aggregates of the kammic activities and its prospective realms of reincarnation, Aging and Death (*jarāmaraṇa*) follows, accompany by massive bodily pain and suffering, as well as by the indelible ‘consignment’ of grief, melancholy, lamentation, despair and regretfulness in the consciousness after death¹⁰³. And this vicious cycle of sufferings continues endlessly.

States which are being competent in analysing and identifying the causes and conditions of events occurred in a given conjuncture (*thānakusalatā*, ‘導因善巧’), and states which are being the skillfulness of discerning what are not the causes and conditions of events in a given conjuncture (*aṭṭhānakusalatā*, ‘非導因善巧’), both acquire wisdom through adequate knowledge, right understanding of the dhammā principles and practices. States which are the Uprightness (*ajavo*, ‘質直’) refer to a person whose character partakes of the respectable attributes of honesty, righteousness, ethical and moral, conscientiousness, responsibility and trustworthiness, in direct contrast to whose natures that are riddled with deflected views, slyness, trickery, deceitfulness, moral depravity, corruptness, having recourse to intimidation, bully, sabotage, terrorizing, etc. States which are the Meekness (*maddavo*, ‘柔和’) refer to those qualities associated with gentleness, mildness, peacefulness, harmoniousness, tender-heartedness, pleasantness, warmth, politeness, good-mannered and kindliness. States which are Forbearance (*khanti*, ‘堪忍’) refer to the virtuous qualities of constantly exerting self-restraint, patience, tolerance, prudence, discretion, composure, and also having the ability to endure pains and sufferings of all circumstances; and to some extent depending on situations, being also

¹⁰³ The linkages of the cause and effect components can also be understood as: aggregate effect of ‘Ignorance and Volition’ are the causal conditions (*paccayā*) that is affecting the results of ‘Consciousness, Mind and Body, the Six Sense-Bases’ which is what they are in this life, quite fundamentally. The aggregate of the experimentation activities of ‘Contact, Feeling, Craving, Clinging, and Bhava’ are the causal conditions as a result of their *kamma*-born activities in the present life that are going to affect the consequences of predestined paths after death, manifested by ways of ‘Rebirth, Aging and Death’.

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cooperative, accommodating, and submissive. States, in the virtuous connexion, which are Delightfulness (*soracca* ‘可樂’) refers to qualities which are gentle, kind, well-loving, delightful, humble, well-liked which are virtues that gladden and charm the hearts of others. States, in this connexion, which are Amiability (*sākhalya*, ‘和順’) refer to those remarks and behaviour which are not among the peculiarities of conducting oneself as insolent, rude, inconsiderate, inharmonious, opposing, impolite, abusive, slanderous, provocative, accusative, assaulting, tormenting, disrespectful, etc.; neither are disagreeably harsh and grating, nor are irritating and enraging to others, but which belong to qualities that are urbane, pleasant to the eyes and ears, giving out warmth at heart. State, in the same connexion, which is Courtesy (*paṭisanthā*, ‘承迎’), coincides with the doctrinal teachings which champion such meritorious values as kindness, friendliness, helpfulness, generosity, cordialness, spirit of harmony and neighborliness. In this, Buddhaghosa Thera interpreted at length¹⁰⁴ by dividing ‘courtesy’ into: (i) hospitality towards the bodily needs (for instance, giving up your seats to the elders), and (ii) considerateness in light of the doctrinal principles and matters of what the Buddha had taught (for instance, embracing the spirit of forgiveness towards our adversaries). It essentially means voluntarily diffusing the appreciation of kindness and generosity, both mentally and physically, in order to abridge or lessen the gap between the giver and the recipients which are to be given attention.

States which are the situations of ‘leaving the doors of sense-faculties unguarded’ (*indriyesu aguttadvāra*, ‘不護根門’), refer to a person having the lack of exercising appropriate restraint or moderation of all things that one has been confronted with, with respect to the six sense organs—the eyes, ears, nose, tongue, body, and mind. When a visible object impinge on the eyes (could be appealing such as pictures of sexy men or women, enticing advertisements, internet materials, videos, etc.), the person is drawn to its physical appearance, attractiveness, functions, usefulness, and other characteristics. For an ordinary person, if this faculty of sight is left unguarded, unwatched, unrestrained, uncontrolled, the person will surely proliferate the degree of depravity in such unwholesome consciousness as covetousness, envy and jealousy, hatred, worry, restlessness, shamelessness, unconsciousness, conceit, and continues to be misguided. The same is for the sensuous

¹⁰⁴ *Paṭisanthāro*, or ‘courtesy’, by virtue of both *āmisena* and *dhammena*, is described in great detail by Buddhaghosa Thera. Cf. The *Atthasālīni*, 397. et seq.

cognition of sound, odour, savour, tangible, and any self-visualised mind-object. If there is lack of keeping guard of them, not mindfully watching over them; not moderate, restrain or control over them, they will overpower and defile the minds, anchor and entrench in the minds, which lead to unwholesome or immoral behaviours and conducts. States which are the situations of immoderation in one's diet (*bhojane amattaññutā*, ‘食不知量’) refers to those who inordinately consume food, for the various reasons which lack appropriate reflection, with regard to whether they eat excessively for unknowingly appeasing their taste-buds; for sapid enjoyment of palatable dishes; for the vain excuses of maintaining health and complexion; for the vanity of improving functioning of organs, body nutriments and strength; for the abusive reason of eating immoderately because of stress, distress, party celebration, socializing, keeping friends in company; or for no whatsoever justifiable reason of lavishing time—are all the main reasons for obesity due to delusion and the 4 greed-rooted consciousness associated with wrong views, and which are called ‘intemperance as to food’. States which are called ‘guarding the sense-faculties’ (*indriyesu guttadvāratā*, ‘能護根門’) and states which are called ‘moderation in one's diet’ (*bhojane mattaññutā*, ‘於食知量’), are the direct opposites of the above pair. They prevail only after greed and delusion have been dispelled, and are replaced with the right views.

There are states which are full ‘mindfulness’ (*sati*, ‘正念’). *Sati*, literally means ‘mindfulness, awareness, or attentiveness’. It refers primarily to the ‘Four Foundations of Mindfulness’ (*satipaṭṭhāna*) in the *Mahasatipaṭṭhāna Sutta* and the *Satipaṭṭhāna Sutta*²¹. *Paṭṭhāna* means ‘establishment, application, fixing or foundation’. The *Mahasatipaṭṭhāna Sutta* explains at great length the Four Applications of Mindfulness¹⁰⁵ that

¹⁰⁵ The Four Foundations (or Applications) of Mindfulness (*kāyānupassanā, vedanānupassanā, cittānupassana, and dhammānupassanā*) as: ardent with constant awareness and thorough understanding of impermanence, diligently and repeatedly, having eradicated greed (craving and clinging) and aversion towards the world, by: (i) observing the body just as body, (ii) the feelings just as feelings, (iii) the mind just as mind, (iv) the *dhamma* (the known contents in the mind) just as *dhammā*. The word ‘*dhamma*’ can mean various things according to the context in which it is used, such as the meanings of ‘a state, an action, thought, cause, effect, mental object, visible object; truths, realities, etc’. But *Dhammā* in this context comprises such factors as the Five Hindrances, the Five Aggregates of clinging, the six internal and six external Sense-Bases, the Seven Enlightenment Factors, and the Four Noble Truths. The body, feelings, mind, and *dhammā* are being observed just as they are, and are not to be seen as associating with ‘mine, I or self’. The word ‘world’ (*loka*)

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which helping to bolt down the mind from instinctively roaming to the many sense-objects, and fix it firmly to focus on a single conceptual object of meditation. In the later literatures, the Four Applications of Mindfulness has become a constituent of the Thirty-Seven Requisites of Enlightenment (*Bodhipakkhiyā Dhammā*)¹⁰⁶. The Four *Satipaṭṭhānā* form the bedrock of the dhamma teachings on insight (*vipassanā*) which optimally is coalesced with the meditative tranquility of mind (*samatha*). The Buddha had also taught on the mindfulness of breathing (*ānāpānasati*)¹⁰⁷ to understand the sensations and other effects brought to the mind by the breath in the body. Tranquility and Insight, the two co-exist and function co-dependently. Mindfulness does not occur when there is doubt and restlessness. Ideally, only with the right mindfulness of the three ultimate realities (*Cittā*, *Cetasikā*, all that is Corporeality) which engage with each other through the six sense-doors, wisdom can then be developed which removes all greed and delusion. The practice of ‘Mindfulness’ is the foremost of the Seven Factors of Enlightenment¹⁰⁸, and is also the 7th component of the Noble Eightfold Path (Table 2.6.3).

is referred to anything that arises and vanishes just as unpredictably, i.e. the *pañcakhandhā* of clinging, which are the combination of consciousness, mental concomitants and corporeality (Mind and Matter). Cf. DN 22: *Mahāsatipaṭṭhāna Sutta*; MN 10; SN 47.35.

¹⁰⁶ The Thirty-Seven Requisites of Enlightenment (*Bodhipakkhiyā dhammā*), namely: 1. The Four Foundations of Mindfulness (*Satipaṭṭhānā*); 2. The Four Supreme Efforts (*Cattāro sammappadhānā*); 3. The Four Means to Accomplishment (*iddhipādā*); 4. The Five Faculties (*pañc' indriyāni*); 5. The Five Powers (*pañca-balāni*); 6. The Seven Factors of Enlightenment (*satta-bojjhaṅgā*); 7. The Eightfold Path Factors (*atṭhangika-magga*). The term *Bodhipakkhiyā dhammā* can be found from the following discourses in the DN 27 (Aggañña); MN 77 (Mahāsakuludāyi); SN 48.51 (Sālā), SN 48.55 (Sāra), SN 48.67 (Rukkha); AN 5.56 (Upajjhāya), AN 6.17 (Kusala or Soppa), AN 9.1 (Sambodhipakkhiya); Iti. 82 (Devasadda), Iti. 97 (Kalyāṇasīla); also in Vibhaṅga of the Abhidhamma Canon. The seven sets of these thirty-seven individual qualities (*sattatiṃsa bodhipakkhiyā dhammā*) are mentioned in MN 77, as well as in the Commentary of Visuddhimagga by Buddhaghosa Thera, and in Abhidhammatthasangaha by Acariya Anuruddha. These seven sets of requisites are recognised by both Theravada and Mahāyāna schools as complementary facets of the Buddhist Path to Enlightenment, which was mentioned in the joint statement on the ‘Basic Points Unifying the Theravada and the Mahayana’—outcome from the World Buddhist Sangha Council assembly in 1967.

¹⁰⁷ MN 118, *Ānāpānasati Sutta*.

¹⁰⁸ The Seven Factors of Enlightenment: (1) mindfulness (*satisambojjhaṅgo*), (2) investigation of states (*dhammavicayasambojjhaṅgo*), (3) effort, energy or determination (*viriyasambojjhaṅgo*), (4) joy or zest (*pītisambojjhaṅgo*), (5) tranquility (*passaddhisambojjhaṅgo*), (6) concentration (*saṃādhisambojjhaṅgo*), (7)

There are states, in this connexion of full ‘mindfulness’, which mean the ‘thorough comprehension through one’s own wisdom’ (*sampajañña*, ‘正知’). The etymology of the word *sampajañña*, is formed by *sa* + *pajānana*, in which *pajānana* is formed by *pa* + *jānana*¹⁰⁹. *Sampajañña* therefore is closer to ‘clear understanding with wisdom’. Whenever the Buddha was asked to describe mindfulness (*sati*), his explanation invariably included the term *sampajañña*. Thus *sati-sampajañña* can be understood as symbolic of our left and right eyes, functioning in close collaboration. As *Mahāsatipaṭṭhāna Sutta* points out: a meditator does so with such clear and thorough understanding of impermanence is reflected in when one is moving forwards and backwards; when looking around; when eating, drinking, savouring; when in discharging excrement and urine; when walking, standing, sitting, falling asleep, waking up, speaking, remaining silent, etc. This simply connotes that every of the meditator’s daily activities, happening from moment to moment, all that he is perceiving diligently, observing them again and again, on the body (*kaya*), feelings (*vedanā*), mind (*cittā*), and mind-objects that are known (*dhammā*), by close application of the ‘Four Foundations of Mindfulness’, comprehend fully with clarity how each of these consciousness experiences arise in him, holding on in him and perishes in him, ensuring nothing of all that is happening in the consciousness is left unchecked or unknown; and having all that had been done in totality, he develops and understands wisdom as comprehensively and profoundly just as he understands impermanence in the same context.

Abhidhamma texts suggest quite different renderings of the term *sampajañña* as what the *Dhammasaṅgaṇī* describes it: ...that at which time is called wisdom, is, having acquainted with the fundamental concept of impermanence (i.e. feelings, initial applications of the mind and perceptions, on the objects and other phenomena), time and again, procedurally and constantly the person goes through the thorough understanding, ascertaining, inquiring, examining, scrutinizing, closely and correctly observing all phenomena as they occurred, reflecting on them, exploring the canonical *dhammā*, getting well-versed and erudite in them, continue to ameliorate his erudition (without conceitedness),

equanimity (*upekkhāsambojjhaṅgo*). Cf. DN 22. *Mahāsatipaṭṭhāna Sutta* on *Bojjhaṅgā*; MN 10: *Satipaṭṭhāna*. Also in Vibh. Chapter 10 (*Bojjhavagavibhavgo*).

¹⁰⁹ *Sam*, used as a prefix, means ‘with, together’; *pa* is a preposition used in association with verbs and their derivatives; *pajānanaṁ* is explained as ‘knowing, understanding, discernment’. Cf. R.C. Childers. *A Dictionary of Pali Language* (London: Trübner & Co, 1875) p.305, 318, 423.

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becoming good mastery of comparative skill, adept at drawing differentiation of existing states of affairs or postulated scenarios (for lucidity); thus having acquired the breadth of such knowledge, he had eliminated delusion, fallacious views, and defilements, because he now has good insight and thorough comprehension (*sampajañña*); and for that reason his penetrative wisdom is paired with the powerfulness of a guiding goad, a faculty and strength of wisdom, a diamond-sword, the radiance of hopes, a torch in darkness, or the precious gem¹¹⁰. This plethora and metaphors of definition clearly reveal to us that *sampajañña* can not be barely a single word meaning but rather being a collection of a whole hordes of learnings and trainings that constitutes what is wisdom. There are commentaries and sub-commentaries which mention the four kinds of *Sampajañña* but which is not mentioned specifically in canonical texts¹¹¹.

States which are the ‘unmindfulness’ (*muṭṭhasacca*, ‘失念’), to the contrary of *sati*, refer to the obliviousness, the absent-mindedness, the lapse of memory of the principle teachings of dhamma, the often superficiality of thought causing the unmindfulness, the frequent disengagement of awareness where the mind automatically skips and bypass the four close applications of mindfulness. States which are ‘non-comprehension devoid of wisdom’ (*asampajañña*, ‘非正知’) relate to ignorance as the root cause—unknowing of the barriers to the predominance of ignorance, the lack of inadequate understanding or not comprehend thoroughly with regard to subject matters of the *dhammā*, and all that is opposed to the attainment of *sampajañña*.

States, in this connexion, which are the ‘power of reflection’ (*paṭisaṅkhānabala*, ‘思擇力’) refer to a person having had the right mindfulness and thorough comprehension, continues to have the strength and ability to go through the process of inner reflection and

¹¹⁰ DhS par. 53, 1359. (also Vibh. par. 360; Pug. par. 80).

¹¹¹ Four kinds of *Sampajañña*: 1. *satthaka-sampajañña* (engaging with a purpose to understand whether the action or thought is beneficial or harmful); 2. *sappāya-sampajañña* (understanding the suitability and time fitting even if it is beneficial); 3. *gocara-sampajañña* (understanding the proper domain for the mind, i.e. the *satipaṭṭhāna* field of the body is the domain if a meditator dwells internally, and the external object is the domain if it is engaging in external activities); 4. *asammoha-sampajañña* (understand without any ambiguity that all conditioned mental and corporeal phenomena are impermanent and egoless, and that the unconditioned element of *Nibbāna* too, does not attach to self). Cf. DN 22: *Mahāsatipaṭṭhāna Sutta*, (iii) *Sampajanna Pabba*; <http://www.vridhamma.org/The-Four-Sampajanna>.

insight-inquiry, which will be focused, unwavering, sustainable, systematic, and methodologically efficacious. States which are the ‘power of mental cultivation’ (*bhāvanābala*, ‘修習力’) refers to one after having had the right mindfulness, thorough comprehension and the ability of reflection, will possess the strength and effort for the development and furtherance of the mental cultivation. The person will repeatedly avail the opportunities in the surroundings, with which he diligently works on to improve all wholesome states of consciousness, leading to the spiritual accomplishment of the higher intellect. Such enlightened intellect is only manifested through the unflagging, perseverant, and consistent mental cultivation base on the the Seven Factors in the Great Awakening (the Seven Factors of Enlightenment)¹⁰⁸ and the Three Higher Paths¹⁰.

States which are the mental ‘tranquillity or calmness’ (*samatha*, ‘止’) can be explained rather broadly as the serene states of mind which are: stable, steadfast, untroubled, lucid, alert, focused, not distracted, unshakable, attentive, unperturbed by the happenings in the surroundings, remaining engrossed in the solid calmness of mind. Thus *samatha*, which is synonymous with one-pointedness (*ekaggatā*), sometimes also referred to as undistractedness (*avikkhepa*), is essentially engaging in sustained serenity but being keeping attentive (without the absolute mental quiescence or immobility), and when in its developed perfection it goes into the right stage of concentration called *samādhi*. Both *samatha* and *samādhi* are the two indispensable preconditions of insight (*vipassanā*), by temporarily suppresses the mind from mental defilements called the Fix Hindrances (*nīvaraṇā*)³⁶, and from other unwholesome mental obstacles. *Samatha* makes for the lightness and malleability of mind, and at its pinnacle of repeated development it easefully precipitates the attainment of the meditative absorptions (*jhānas*), as well as giving greater penetrative strength in intuitive insight. Hence with all these advantages, *samatha* is also called the ‘faculty of concentration’, and the ‘power of concentration’.

There are diverse ways of developing *Samatha* but the main objective is to repeat doing the process again and again, focusing the mind on, honing awareness and the masterly easefulness of settling into tranquillity. One can choose an internal object (e.g. recollecting the virtues of the Buddha; silently reciting a sutta, visualizing a coloured disk, etc.) or an external object (e.g. inhaling and exhaling exercises; chanting verses with stringed beads, etc.), or simply objectless with the mind holding to nothing. The virtually limitless meditative objects are to come

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from the forty *samatha* meditation subjects¹¹² as prescribed by the Buddha. One should, however, choose an object as a form of counter-measure to one's own dispositions and frailties (e.g. a skeleton for a lustful nature).

States which are insight (*vipassanā*, ‘觀’) according to the *Dhammasaṅgani* (par. 335, 1363), essentially is: that which is wisdom, is through the right observation, the close and direct observation, inquiring, ascertaining, examining, understanding, reflecting, and comprehending (the impermanence and the four ultimate realities); penetrative knowledge of *dhammā* (Four Noble Truths); erudition, proficiency and constant refinement of them; comparative skill (drawing parallels, similes, analogies); discriminative skilfulness of accurately analysing the varying states of affairs; grasping the breadth of ultimate knowledge that prompts the extinction (*nirodha*) and abandonment (*patinissagga*) of all the remainder of greed, aversion, delusion, as well as lust, ignorance, and all the defilements associated therewith; developing the right views; thorough comprehension and steadfast engaging of the Seven Factors of Enlightenment¹⁰⁸ and the Eightfold Noble Paths, which can only lead one to *Nibbāna*; as well as that which is wisdom, is compared metaphorically to that of a guiding goad, faculty of wisdom, a diamond sword (that annihilates defilements), a beacon, light, radiance, torch, precious jewel—all are the corollary of undertaking thorough cultivation of insight. Thus we can clearly deduce from above that *vipassanā* is the intuitive insight into the impermanence (*anicca*), misery (*dukkha*) and egolessness or impersonality (*anattā*) of all bodily and mental phenomena of existence, that are classified into the five groups of existence as in Abhidhamma, namely, corporeality, feeling, perception, mental formations that is volitive, and consciousness that are accompanied by mental concomitants; or equally the five *khandhas* as in the suttantā. Thus *vipassanā* is understood as being termed the power of wisdom.

Tranquillity and Insight work together hand in hand, function as a pair, co-dependently (*samatha-vipassanā-yuganaddha*). There can be merely a meditative state of tranquillity, another state of insight-meditation, or the two in an alternating sequence. Insight will almost never happen in the absence of tranquillity, neither too are we able to sustain and stabilise

¹¹² The forty meditation subjects are enumerated as: 10 kasinas (totalities), 10 kinds of foulness, 10 recollections, 4 divine abidings, 4 immaterial states, 1 perception, 1 defining. Cf. Vsm 1, par. 28, 104, 105.

the state of tranquillity without firstly having a good theoretical knowledge on the subject and full understanding of the benefits of Insight.

Some may hold the notions that we should not confine ourselves to a fixed pattern such as breathing, sitting styles, crossed or uncrossed legs, sit on chair, lie down or standing, as the different concentration-induced methods are only the tools and means that assist in precipitating tranquillity (*samatha*). However, the breathing and sitting meditation are the core foundation and fundamental practices of the Theravada branch of Buddhism. It is conceivable to think that if there is still a personally preferred style and method, or any compulsory way, they partake of grasping and clinging, whether being discernible or latent, and which are still the targets for riddance through the insight process. This is true in a sense as the very purpose of *vipassanā* is all about cleansing of the mind to be free from all ignorance, lust, attachments, and all the associates of defilements, including all the subtle mental concomitants that often passed without us ever being noticed. True that ways could be different but the ultimate aim is one and the same. Indeed we can also say that any objects or events that we come to relate with in the daily life, are equal opportunities for developing the right mindfulness, understanding, and cultivating insight. Even in the more leisurely ways like walking in the park, looking into the night sky of stars, savouring a cup of coffee, listening to soothing music, sun-bathing, or if nothing else but sitting in the loo unavoidably of that several times a day, can also be proportionately quite incredible ways of reinforcing mindfulness, facilitating tranquillity, and evoking insight. But, nevertheless, those pieces of daily routines are typical of momentariness and not anything that is durable, and should never be mistaken for utter tranquillity and concentration (*saṃādhi*). The quintessence of the Abhidhamma literature, part of this book, are part of *Vipassana*. Besides rendering those benefits as the exalted qualities of a purified mind, *Vipassanā* eventually also leads the meditator to the four kinds of supramundane direct knowledge³⁹ as were experienced by the Buddha on the night of enlightenment, by the taintless liberation of mind, and by ultimate wisdom. However, the achievement of supramundane supernatural power should never be the motivation factor and reason for practising *vipassanā*. The supernormal direct knowledge is just one natural ‘by-product’ of the upshots from having transcended the immaterial sphere, and is not kammically immune¹¹³.

¹¹³ Mil. Book IV (The solving of dilemmas), Chapter 4: The Murder of Moggallāna.

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State which at that time, is the ‘sign of tranquility’ (*samathanimitta* ‘止相’), is referring to the overall stability of mind, an absorbed steadfastness of mind; a frame of mind that is unshakable, unperturbed, not distracted, calm and composed, the right concentration, and including all marks that are tell-tale indication of reaching the stage of *samatha*; an enlightenment factor; a constituent of the Eightfold Noble Path; and knowledge in accomplishing the Path. The word *Nimitta* has a wide range of meanings according to the context in which it is used, but herein it simply means ‘sign, mark’.

State which at that time is the ‘sign of exertion’ (*paggāhanimitta*, ‘策勵’)—wherein the word *paggāha* is synonymous with the term *viriya* (energy), one of the constituents of the Ten *Pāramitā*¹¹⁴ (*dasa pāramiyo*)—is referring to the states that are obvious marks of: a person engaging energetically and self-assuredly, dispelling lethargy, displaying diligence, utmost exertion, striving and endeavouring unwaveringly, making strides painstakingly, steadfast and resolute attitude, unfaltering zeal, a sustained desire to work towards the goal, not succumbing to hardship and pains, not relinquishing the effort, discharging full responsibility, committed to tasks and cultivation, right effort and unswerving focus, a faculty of exertion, an enlightenment factor, a constituent of the Eightfold Noble Path to *Nibbāna*, and having also acquired the right knowledge appertaining to the higher cultivation by the Path. By being in possession of these marks is thus understood to have meant the person is having the ‘sign of exertion’.

¹¹⁴ The Ten *Pāramitā* (Ten Perfections) are the sublime qualities leading to Buddhahood, namely, the perfection (*pāramī*) of: (1) giving or liberality (*dāna*, ‘布施’), (2) morality or virtues (*sīla*, ‘持戒’), (3) renunciation (*nekkhamma*, ‘出離’), (4) wisdom (*paññā*, ‘智慧’), (5) energy or effort (*viriya*, ‘精進’), (6) patience or forbearance (*khanti*, ‘忍辱’), (7) truthfulness (*sacca*, ‘真實’), (8) resolution or determination (*adhiṭṭhāna*, ‘決意’), (9) loving-kindness (*mettā*, ‘慈’), (10) equanimity (*upekkhā*, ‘捨’). The oldest four main collections of the *Suttanta Piṭaka* (MD, DN, SN, AN) have no mention of the ten *pāramitā* as a category, and the *pāramitā* are only being mentioned individually. The teachings on *pāramitā* of the Theravāda school can be found in the canonical texts of *Jātaka* (i.73), *Apadāna*, *Buddhavamsa*, *Cariyāpiṭaka*; the post-canonical commentaries of *Dhammapada*-*Aṭṭhakathā* (i.84), Acariya Dhammapala's treatise in the *Cariyāpiṭaka*-*Aṭṭhakathā*, the *Brahmajala Sutta* subcommentary (*tiṭṭika*). Bhikkhu Bodhi has translated both the treatise on the Paramis from the Commentary ‘*Paramatthadipani*’ to the *Cariyāpiṭaka*, and also ‘*The All-embracing Net of Views: The Brahmajala Sutta and its Commentaries*’.

Paggāha is a prerequisite for bringing out mindfulness (*sati*), tranquillity (*saṃatha*), insight (*vipassanā*), thorough comprehension (*sampajañña*), as well as in the engagement of wholesome consciousness and in undertaking meritorious deeds. By the same token, *paggāha* can also be wrongly applied all-out to the immoral and evil thoughts, or to staking their reputations for schemes and deceitful actions which will only be regretted and lamented later on when they are apprehended to face the law.

States which at that time are ‘unperturbedness’ (*avikkhepa*, ‘不散亂’) refers to the overall stability of mind; absorbed steadfastness of mind; state of mind that is of unshakableness, imperturbability, non-distraction, calmness, composedness, right concentration, right focus, self-collected, balanced; an enlightenment factor; a constituent of the Eightfold Noble Path; and knowledge in accomplishing the Path. *Avikkhepa* temporarily inhibits restlessness and worry, sloth and torpor. It is an essential precondition for eventuating *saṃatha* and *saṃādhi*.

State which, in that connexion, is a ‘breach of morality’ (*sīlavipatti*, ‘缺戒’) correspond to the depravity in moral conducts, about the transgression in action or in speech, as in the case for monastic monks and nuns regarding compliance to the list of disciplinary rules stipulated in Vinaya, and for the *sekha* or the laic Buddhist members who have obligated themselves to abide by certain list items of the precepts. Their lapse in the disciplinary offenses are attributable to the dominantly 12 unwholesome consciousness, the concomitants of shamelessness, unconscientiousness, conceitedness, envy, and doubt. State which, in that connexion, is a ‘breach of the right views’ (*ditthivipatti*, ‘缺見’) refers to the depravity of the fallacious views which are schismatic and unorthodox of the teachings of the mainstream Buddhism, including holding the wrong views of believing that there is: no self-benefit in giving alms and making offerings; no self-benefit in practising the virtue of loving-kindness and generosity; starkly no *kamma* born of the wholesome and unwholesome past deeds; absolutely nothing of the results of the meritorious or harmful deeds done by our foreparents that have any bearing on aspects of our lives; disbelief in the origin and thereafter of life and that all beings are born and decease only once, with dogged insistence that there is no afterlife¹¹⁵; no other world than this

¹¹⁵ A reference to the astounding recounts of afterlife by a prominent psychiatrist who worked with his patients through the years. Not a book on Buddhism but represents

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material world; this very soul that resides in everyone that coordinates the way we think and react; no one else (other than the Buddha) in this human world who had ever attained the ultimate enlightenment through their own endeavours and practices by following the teachings of the Buddha. These are the examples, the diverged nature, and the tenacity of such wrong views.

State which, in that connexion, is associated with the ‘perfection of morality’ (*sīlasampadā*, ‘具戒’) refers to the monastic monks and nuns observing and conducting themselves with strict adherence to the disciplinary rules as stipulated in Vinaya without any transgression. As for the *sekhā* and the earnest lay Buddhist persons, it refers to they who have taken the vow to conform to the five precepts or ten precepts and have done so without ever violating any of the rules. Such conducts of disciplinary conformity are because of the predominance of those wholesome consciousness associated with the right views, along with the awareness of such concomitants including attention, determination, effort, zest, intention, faith, mindfulness, sense of shamefulness and conscientiousness, absence of greed and hatred, non-delusion, adherence to the 3 Abstinences, the 2 Illimitables, and having wisdom.

State which, in that connexion, is associated with the ‘perfection of views’ (*dīṭṭhisampadā*, ‘具見’) refers to those views that are falling in with orthodox teachings of the Buddhism, including holding the belief that there is good cause in alms giving and practising offerings; appreciation of the virtues of practising loving-kindness and generosity; there is *kamma* that exists of our wholesome and unwholesome past deeds; there is such *kamma* aggregates as a result of the wholesome and unwholesome deeds that were done by our foreparents which would have bearing on aspects of our lives (especially when there is a direct linkage, for instance, he who succeeded to their wealth and successes, for which it connects to this question of whether those were originally amassed through evil means or are ‘clean’); the belief that lives have been born through the incessant rounds of birth and death, thus is convinced that there is the validity of life before birth and the existence of afterlife¹¹⁵; there are existences of other worlds; there is no soul that resides in ‘me’ other than the five aggregates or the three phenomenal realities that are the truths of impermanence, misery and egolessness; and the unbroken faith knowing that there had been many, after the

verifiable attestation to lives after deaths. Dr. Brian Weiss. *Many Lives, Many Masters* (US: Simon & Schuster, 1988).

passing away of the Buddha, who had attained Arahanthood and enlightenment by following the teachings of their Master. These are the examples, the right understanding and knowledge of the Buddha's teachings, the eradication of delusion, and such knowledgeable nature of the right views.

State which, in that connexion, is associated with the 'purity of morals' (*silavisuddhi*, '淨戒') conveys the same thing as in the *Sīlasampadā dhamma*. State which, in that connexion, is associated with the 'purity of views' (*diṭṭhivisuddhi*, '淨見') relates to views which are: one's own primal inner stainlessness and innate qualities to always see things in the righteous and moral manner; one's own right comprehension as to the essence of the teachings in *tipiṭaka*; one's own acquired knowledge that is favourable to the realization of the Four Noble Truths; one's own accurate knowledge of the disciples of the Buddha who had followed the Noble Eightfold Path and attained Arahanthood and enlightenment rather than some unbiased hearsays or reported stories. These are examples of states appertaining to the purity of views that are wisdom, cleared of wrong views, delusion and ignorance. State which, in that connexion, is the 'purity in the right views' (*diṭṭhivisuddhi kho pana*) connotes the same thing as the untaintedness of the right views as in *diṭṭhivisuddhi*. State which, in that connexion, is 'endeavour with regard to the right views' (*yathādiṭṭhissa ca padhānam*, '如見勤勵') is about one who exerts himself in every possible efforts, day after day, tirelessly and unrelentingly, in the pursuit of understanding all truths of the *dhammā*, and endeavour to live life fully in the context of *dhammā* education and practices leading to the attainment of utter spiritual liberation.

State which is such 'agitation over what are the genuine causes for worries' (*saṃvego ca saṃvejaniyesu ṭhānesu*, '於煩厭處厭') is referring to one of the common vulnerability traits of humans. In general, people are busy pursuing interests in their whole life to satisfy what only are the carnal desires from their five senses, which in secular term are the insatiable quest for wealth, power, lust, fame, delicacies and pleasures. Their worries only arise in those inexorable circumstances when they see themselves ageing, inflicted with major illness or cancers, the oncoming of death, fear of death, apprehend about what happens after death, dreadful of the imminence of rebirth and suffering, or agitation over one's own unbearable illness or despondency leading to attempting suicide. These are what are known as the anxieties that arose from the inescapable situations that are favourable to them. State which, in that

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connexion, is ‘endeavour which are appropriate to the agitation that had arisen over what was the causes for worry’ (*saṃviggassa ca yoniso padhānam*, ‘煩厭者之如理勤勵’) refers to a person who will strive zealously with determination and energy, to deal with such anxiety in the following four ways: (i) prevent the evil thoughts from arising if they have not yet arisen; (ii) renounce the evil thoughts if they have already arisen; (iii) arouse the wholesome thoughts if they have not yet arisen; (iv) guarding the wholesome thoughts that have already arisen by preventing them from lapsing and from disappearing, keeping vigilance of them, nurturing them, enhancing and expanding them in scope.

State which is the ‘unceasing hunger for good states’ (*asantuṭṭhitā ca kusalesu dhammesu*, ‘於善法不喜足’) refers to person who rejoices in the thought of wholesome and meritorious consciousness, who maintains consistent awareness of them, who has never had enough of them, who always want to do more of them and not be contented. This is attributed to the kind of person who has developed the consciousness of the 12 Kāmāvacara kusalacittāni, the 5 Rūpāvacara kusalacittāni, the 4 Arūpāvacara kusalacittāni, the 4 Lokuttara maggacittāni, the 4 Lokuttara phalacittāni; the mental factors of determination, energy, zest, and intention; and the mental factors of the 25 *Sobhanasādhāraṇā*. State which, in this connection, is the ‘relentlessness in effort’ (*appaṭivāṇitā ca padhānasmīm*, ‘於勤勵不被遮止’), refers to the person who, after developed an appreciable understanding of the dhammā, persevere in practising them, helping others with them, not sparing any efforts in striving himself on the thorough comprehension of them, not lax in them, not relinquishing his desire and determination of them, never letting go by continually practising them, day in day out and polishing the proficiency in them. The predominant consciousness and factors are the same as above in the ‘insatiability for good states’. There is state which is the ‘higher knowledge’ (*vijjā*; ‘明智’), herein *vijjā* literally means ‘knowledge’ which is understood to mean that of higher or superior. In this connection, there are threefold ‘higher knowledge’¹¹⁶ which should not confused with the other eight kinds of *Vijja*^{19, 95} (DN 2, *Sāmaññaphala Sutta*).

There are states which are known as the ‘liberation’ (*vimutti*, ‘解脱’). *Vimutti*, literally means ‘deliverance, liberation, emancipation, release,

¹¹⁶ The 3 kinds of knowledge (*vijjā*): 1. reminiscent knowledge of one’s past lives; 2. reminiscent knowledge of the deceased and their renascences; (3) knowledge of the pollutants (*āsavā*) that befuddle the mind. Cf. DhS par.1380.

or freedom’—from all the fabrications and conventions of the mind. There are two kinds of *Vimutti* according to the Suttas—liberation of the mind, and liberation through wisdom¹¹⁷. The *Dhammasaṅgaṇī* similarly mentions these two kinds of *Vimutti* as liberation of the mind (detachment from feelings and perceptions), and liberation of all craving (*Nibbāna*). *Nibbāna*¹¹⁶, is the ‘total unbinding’ of the mind from all the mental effluents (*āsavā*), defilements (*kilesā*), and from whatsoever that are understandable, practicable, and describable only by the human logics. It is the absolute extermination of that life-affirming unwholesome roots of greed, hate and delusion, and therewith also the ultimate deliverance from the round of existence (*samsāra* or *vatṭa*), i.e. emancipates from all future rebirth, ageing, illness and death, and ultimate deliverance from all sufferings and miseries¹¹⁸. There is the absolute and ultimate knowledge that can bring cessation to all pollutants (*āsavā*) and defilements (*kilesā*), and which can lead one to enlightenment by following the Noble Eightfold Path (*khayeñāṇa*, ‘盡智’). There is the absolute and ultimate knowledge that can make the complete extinction of all *āsavā* and *kilesā*, for which it is only possible through whole-heartedly and relentlessly following that Path until accomplishing the Fruition of Arahantship.

¹¹⁷ The two kinds of liberation (*vimutti*): (1) awareness-liberation (*ceto-vimutti*) describes the ‘deliverance of mind’ which is either referred to that supramundane state of concentration (*saṃādhi*) seamlessly bound up with the *āsava*-free path of Arahantship (*arahattamagga*) [see AN 4.178], or referred to that mundane suppression of the defilements (*āsavā*) during the practice of *jhāna* and the four *brahma-vihārā* [see AN 6.13]; (2) discernment-liberation (*paññā-vimutti*) describes the ‘deliverance through wisdom’ which is the knowledge (*paññā*) bound up with the fruition of Arahantship (*arahattaphala*) free from all defilements [see AN 9.44]. Cf. AN 9.44: Paññavimutti Sutta; AN 6.13: Nissaraniya Sutta; AN 4.178: Jambalī Sutta; DhS par. 1381.

¹¹⁸ Cf. SN 6.15: Parinibbāna Sutta; AN 9.49: Parinibbāna.

Questions for pondering

We have already gone through all the terms in the *Abhidhamma Mātikā*, briefly introduced in Chapter One and the additional explanations in Chapter Five. It is right at this point that we may have some doubts in regard to the issues of quasi-identicalness in the *Mātikā*. Questions below belong to some of the points raised by Nyanaponika Thera in his book on the research in the Buddhist psychology¹¹⁹.

1. What are that very minor inconsistencies of definitions and functions between those apparently synonymous terms such as—the mental one-pointedness (*ekaggatā*), tranquility (*saṃatha*), undistractedness (*avikkhepa*), faculty of concentration, power faculty of concentration, path factors of concentration?
2. What specific purpose and function does the rest of the many quasi-synonyms of the terms and groups in *Dhammasaṅgaṇi* serve?
3. Are there, in this connection, any good reasons that we should still make use of the somewhat cumbersome list of catechism in *Dhammasaṅgaṇi*?
4. Shouldn't we only make use of the much more systemised and handy post-canonical works of the *Abhidhammattha-saṅgaha* and *Visuddhimagga*?

The investigation done by Nyanaponika Thera was using the enumeration of ‘parallel factors’ and the arrangement in groups, which showed that these quasi-synonyms of terms carry the ‘individual’ significance (i.e. the inherited nature of the single factor itself) and ‘relational’ significance (i.e. the varying relations of that factor). The following will summarily describe his findings.

Individual Significance

- (i) The multiple enumeration illustrates the ‘different functions and ways of application’ of a single quality (as also explained in the *Āṭhasālinī*); all the others which follow are inferences and conclusions drawn from a close examination of the sources.
- (ii) The multiple enumeration registers ‘varying degrees of intensity’ in the actual functioning of a single factor.

¹¹⁹ Cf. Nyanaponika Thera. *Abhidhamma Studies* (Sri Lanka: BPS, 1976) p.152-163

Relational Significance

- (i) The multiple enumeration shows the ‘internal relations’ of a factor. That is, its varying connections with other factors at a particular mind-moment of consciousness—including such characteristics of the Faculty’s controlling function; Path Factors’ liberating purpose; Joint-Forces by several factors to achieve a common purpose; the good supplementation and harmonization of isolated qualities were used mistakenly as the opposing forces instead of using as supporting forces.
- (ii) The multiple enumeration shows the need to investigate the ‘external relations’ of factors and groups because of their connections with the past happenings as well as with the anticipations from the future. In both cases, the ‘internal relations’ are also involved (i.e. conditions obtained at the moment).
- (iii) The multiple enumeration shows, in connexion to the above (ii) in that external relations with the future anticipation, that it is possible to find out ‘the potentialities’ of a factor or a group of factors or an entire state of consciousness. Because of the instant dynamism of consciousness, it is obviously critical to ascertain whether its inherent potentialities gravitate towards good, better, or bad, or worse. There is also the reason sometimes the particular state of consciousness simply drifts with the ‘potentiality’, and thus the need to pay due attention to the ‘potentialities’.

These conclusive findings show that the *Dhammasaṅgaṇī* dhammas may be quite cumbersome and are sometimes repetitious, but it is not rendered superfluous given the present handiness of the *Abhidhammattha-sangaha* and the *Visuddhimagga*. In another words, it would be wrong to say that these two post-canonical Abhidhamma literatures can totally supersede the primal *Dhammasaṅgaṇī*. As we have seen, the *Dhammasaṅgaṇī* is an analytical as well as a synthetic (or relational) model, which examines with full detail to both the ‘internal’ and ‘external’ relations of factors and groups. It analyses all the single parts on equal footing and not as loose and separate enumeration, and is also structured in the same mode as the even more cumbersome and abstract formulas of the *Paṭṭhāna*, being also the equally important bedrock of the entire Abhidhamma philosophy.

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CHAPTER 6 (NIBBĀNA)

Enumerated Expositions of NIBBĀNA

It is considered important to set apart a brief chapter for the description of *Nibbāna*, or at least as a summary in which to also re-highlight the vital points from what have been mentioned so far. This is necessary in a strict sense that *Nibbāna* is the ultimate reason for the existence of the entire Abhidhamma literature or indeed what the massive *Tipiṭaka* as a whole has been intended for.

The etymology of the word *nibbāna* is derived from the verb *nibbāti*, literally means ‘to blow, to cool off, quenching, to make cold’. Thus it is a metaphor which denotes *nibbāna* to a being as having completely putting out the worldly blazes of greed, hatred, and delusion, in that rekindling it is never possible again. In Sanskrit, it is called *Nirvāna*, derived from *nir* + √ *va*, which means ‘to cease blowing or to become extinguished’. Some commentaries interpreted it as *nir* + √ *vāna*, wherein *nir* means ‘to cease, to be set free from’; and *vāna* means ‘jungle, wood’ (of the five aggregates) and figuratively also means ‘craving (*taṇhā*) or desire’. In the sub-commentary *Visuddhimagga*, Buddhaghosa Thera described *Nirvāna* as *nikkhanta* (meaning gone away from, exited from, departed from) *nissata* (meaning flown or came out from; let loose, freed from, dissociated from, escaped from) *vāna* (craving). Similarly in *Abhidhammattha-Saṅgaha*, *nibbāna* has been interpreted with the same meaning¹²⁰.

I have been thinking about what would be the better alternatives to illustrate on the topic of *Nibbāna*, especially we know the whole *Tipiṭaka* is to deliver us the final goal of *Nibbāna*. The plethora of answers from the broad sources sometimes seem overwhelmingly daunting. I finally decided that to list out all the explanations as answers in enumeration format would be helpful as it may be simpler and easier for readers to go through them. The cross-referring among the numbered items might be another manageable way for me to explain them in a coherent and meaningful way, if not its entirety.

¹²⁰ Cf. *Abhidhammattha-Saṅgaha*, section on *Nibbānam*: ... taṇhāya nikkhantattā nibbānanti pavuccati.

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Nibbāna is that exalted spiritual attainment which is:—

1. exclusively supramundane, with an intrinsic nature (*sabhāva*) of being the unconditioned element which transcends the world wherein all living things and non-livings alike are closely bound by the conditioning elements (無為);
2. unconditioned as in (1), in a sense that there is nothing that could cause its arising nor falling away, neither increasing nor decreasing by measure. Thus its lacks differentiation as to the past, the future and at present (for instance, no preferential or discriminatory treatment to what was the situation happened just now as well as to what is bound to happen later on, and hence what decisions of the mind taken at the moment are not bound by any conditions nor is it bound by outcomes from the current decision taken). Thus *Nibbāna* by virtue of its utter immunity from the category of aggregates, it is ‘totally unbound’¹²¹;
3. in connection with (2), unconditioned by the four attributable causes of *Kamma*, Consciousness, Temperature (*utu*; *tejo*), and Bodily Nutriment derived from edible food (*āhāra*), thus *Nibbāna* is ‘eternal’, and neither is a ‘cause’ nor an ‘effect’;
4. realization of the higher knowledge by the thorough comprehension and tirelessly ‘walking’ the Noble Eightfold Path belonging the four Arya paths and fruitions, which leads to the annihilation of all defilement (*kilesa*) and delusion (*moha*), attaining the mental bliss and the unique peacefulness (*santi*), and thus is liberated from all worldly sufferings and miseries;
5. the ‘object’ of the four Arya paths consciousness, from which ‘emptiness’ is derived according to the Suttanta method of teaching, leading out all corruptions of the mind. That is, the Eightfold Path has *Nibbāna* as its object or final goal¹²². In comparison, looking at the

¹²¹ Cf. SN 6.15: Parinibbana Sutta. ‘All fabrications are subject to decay and fall away’ was amongst the last words spoken by the Tathagata before his *Parinibbāna*. As the Blessed One went into jhāna totally unbinding, the Sahampati Brahma, Sakka (heavenly ruler), and other chief Venerables praised the Rightly Self-Awakened One as He who has been totally Unbound...

¹²² Cf. DhS par. 1031, 1419.

Mahayana school of thought, the cultivation and realization of enlightenment path has its object in twofold conventions: the deliverance of all living beings as its goal without having first to necessarily attain Buddhahood but, rather, acting on its immeasurable vow of compassion throughout innumerable periods of time¹²³; or more traditionally, having to firstly attain Buddhahood as obligatory, and thereupon returns to the world to continue with the salvation of all sentient beings;

6. dissociation from the mind and body, which is the extirpation from taints of the five aggregates, or as in the Abhidhamma, doing away with: the mind (*cittā*, *cetasikā*, and *nibbāna* collectively named as *namā-dhammā*), and the bodily states of all that is the material phenomena (*rūpā-dhammā*). Thus *Nibbāna* is an overall state which is the cessation of all sufferings (*dukkhā*) that hails from the cessation of the aggregates (*khandhā*) which never arise again¹²⁴. In simple words, craving is the origin but cessation of it all is *Nibbāna*;
7. the highest *sukha* or bliss known as the ‘*nibbānic happiness*’¹²⁵, being a negation of any kinds of the happiness experienceable in the mundane worlds;
8. the ‘steam-winning’ fruition (*sotāpatti-phala*), being the first glimpse of *Nibbāna* after transcending all immaterialities;
9. the liberation from the endless rounds of rebirth and death (*samsāra*)¹²⁶ and henceforth *Nibbāna* is ‘endless’;

¹²³ Popular in the Far East where Mahayana monastic monks commonly align their missionary vows with that immeasurable compassion of the Mahabodhisattva Ksitigarbha's fundamental vows, in which the realization of Buddhahood should occur only after every single sentient beings are salvaged and liberated. Cf. Tao-Tsi Shih, trans., Dr. Frank G. French, editor. *The Sutra of Bodhisattva Ksitigarbha's Fundamental Vows* (地藏菩薩本願經) (Sutra Translation Committee of the United States and Canada, 2000): Chapter 4, 6, 8.

¹²⁴ Cf. DN 22: *Mahāsatipaṭṭhāna*. The noble truth of the cessation of suffering: the complete fading away, end of adherence, and cessation without the remainder of that craving.

¹²⁵ Cf. SN 1.11: Nandana sutta.

¹²⁶ Cf. SN 38.1: *Nibbānapañhāsutta*; KN Ps 2.10: *Suññakathā*.

CHAPTER 6 (NIBBĀNA)

10. devoid of all greed, hatred, and delusion, unbound by all that is conditioned including relinquishment of all the groups of mind and body (*nāma-rūpa*). Thus it is called *Suññata-Nibbāna* because the three roots of evil had gone into extinction by one realised it through the Noble Eightfold Path; and having followed the right course and attained perfection, and thus speaks such truth to the world that he now bids farewell to the perpetual rounds of birth and death¹²⁶. *Suññatā* (空性), by the word interpretation itself is an abstract term, meaning ‘emptiness, voidness of self, unsubstantiality, zero, etc’, but its underlying connotation profoundly revealing the ultimate truth of the attainment of *nibbāna* which is not in any sense ‘empty’ or ‘nothing’, but by the thorough-going and penetrative understanding of the commonalities of all existences—impermanence, unsatisfactoriness which spells sufferings, and egolessness¹²⁷. There is also variance between the Suttanta way of teaching about emptiness and the Abhidhamma explanatory method of emptiness according to the *Atthasālinī*¹²⁸;

11. *Animitta-Nibbāna*—in connection to (10) above, it refers to that arahant whose *nibbāna* is signless (*animitta*, ‘無相’)¹²⁹ because he is completely untainted by any of the evil roots; has realised the contemplation on *suññata*; and has surpassed all that is the sign of the worldly conditioned things. Thus his *nibbāna* takes no form and shape at all. In fact, all the classified groups of the material phenomena and the mind (i.e. the corporeality groups and sub-groups of the *rūpas-kalapa*, *citta* and *cetasika*) possibly all have some patterns of form or shape (fuzzy or bright coloured auras, etc.)¹³⁰ which can be seen by beings who possess the clairvoyant power

¹²⁷ Cf. DhS par. 343-349, 508-553 (voidness of self); MN 121: Cula-Suññata Sutta; MN 122: Mahā-Suññata Sutta; SN 43.4: Suññatasamādhi; Kv 19.2: Suññatākathā.

¹²⁸ Cf. DhsA par. 222. According to Suttanta, *Suññata* gets its name by means of its own merits for three reasons: the Path is void of greed, etc.; *Nibbāna*, being the Path’s object, is void of greed, etc.; thus the Path gets the name *Suññata* from its object. Abhidhamma discourse explains the derivation of *Suññata* in twofold, neither by its own merits nor from the object: owing to the arrival of Path consciousness and insight ensues therefrom (i.e. Path arrival and Insight arrival).

¹²⁹ Cf. DhS par. 506-552.

¹³⁰ Cf. Edgar Cayce on Auras and Colors (US: A.R.E. Press, 2011) Chapter 6: Feeling Versus Seeing the Aura.

(*abhiññā*)¹³¹. Without having attained realization of emptiness, it is impossible for a monk to claim that he has attained signless contemplation (*animittānupassanā*)... (*Samyuktāgama*: 80);

12. *Appanihita-Nibbāna*—in connection to (1), (2), (3), (10) and (11) above, herein it refers to that arahant, apart from his attainment from the contemplation of emptiness and signlessness, he who has already set himself free from the hankерings of greed, lust, and so forth, is completely unfettered of all the craving including being also free from the resolute desire for *nibbāna*¹³². This is because he realises any other dhammas with which he still clings to, are *dukkha* as such, and so he is emancipated by effacing his last remaining desire. *Appanihita* (無作 or 無住) literally means ‘free from desires; aimless; not bent on anything’. Thus these lofty realizations together—‘emptiness’, ‘signlessness’, and ‘desirelessness’—are utter unconditioned attainment (無為);
13. *Nibbāna*-element with residue remaining (*saupādisesā nibbānadhatu*)—is that an arahant who, with what have to be done had been done, eliminated taints and fetters, and was liberated through higher knowledge, but he still experiences pleasure from what he agrees and feeling displeasure with whom or things he disagrees. He is thus said to have attained *nibbāna* only by the elimination of all defilements whereas the sub-strata inner subtle associates still remain (*kilesa-nibbāna*). In contrast, *Nibbāna*-element with no residue left (*anupādisesā nibbānadhatu*)—is, that this arahant who in the same way had been released through achieving the higher knowledge, but with all that is experienced, on things he disagrees with, there is no distasteful feeling or a shred of displeasure, nor does he take pleasures with what he delights in. Thus he has attained *khandha-nibbāna* by annihilation of all his indeterminate resultant-consciousness (*vipākacittani*), mental concomitants (*cetasikā*), as well as the material phenomena produced by *kamma* (*kammajā-rūpā*)¹³³. These are the utter removal of all his sub-strata subtler clingings (習氣);

¹³¹ Cf. AN 6.41: Dārukhandha Sutta, a short verse in which the Buddha explained how the transformation of psychic power is tied to the mind.

¹³² Cf. DhS par. 350-36, 508-552; KN Ps 2.1: Yuganaddhakathā.

¹³³ Cf. KN It 44: Nibbānadhatu; KN Ne 9, 15, 36.

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- Having attained all these noble qualities above, the Arya transcends the 31 planes of existence, the operative forces of *kamma* thereby cease to work in him, and he is forever liberated from the incessant cycle of births and deaths. This is *Nibbāna* in a way his physical life still continues. Another term *Paranibbāna*, is referring to the Arya who had attained that total enlightenment and liberation in his lifetime and *Nibbāna* ensues after his death.

We now have come to an end of the six chapters. Thus why the Enlightened One called them the fourfold ultimate realities—consciousness, mental factors, corporeality, and *Nibbāna*—because the four are the inseparable truths belonging to oneness and wholeness of the ultimate reality, in which they can not be studied and understood merely as single separate topics of interest or for personal practice if one is serious about the personal development in spirituality, liberation, and such unparalleled bliss.

Conclusion

Although the *Dhammasaṅgaṇī* has included a *Suttantika Duka Mātikā* comprising 42 dyads, these are ancillary to the mainstream literature of Abhidhamma and had not been employed and analysed in the classifications of *cittakaṇḍa*, *cetasikas* and *Rūpakaṇḍa*. The *Suttanta Mātikā* also had not been employed in the other books of the *Abhidhamma Piṭaka*. The *Atthasālinī* had not explained the reason of its inclusion, nor is it easy for us to deduce the reasons for that choice. Nevertheless, they are the couplets of terms which are commonly treated in the *Nikayas*. The categories of the dyad and triad of Abhidhamma *Mātikā* spell out the answers to all the occurrences of the mental and material phenomena, provide illumination from the philosophical, psychological, and ethical perspectives.

Issues of the mind are obviously important, but we should never overlook the important joint-roles played by corporeal phenomena in forming our state of minds. If we were to ignore the need for a clear understanding of the body five sense-doors, the sense-objects and elements, the impingements and arising of the sensitivities, not taking the complete process as one unified answer to the actions of our minds—that we will not be able to comprehend those issues that are central to the Abhidhamma study. The fundamental doctrines like the Five Aggregates (*pañcakhandhā*), the Twelve Sense-Objects (*dvādaśāyatanaṇī*), the Eighteen Elements (*aṭṭhārasa-dhātu*), the Four Noble Truth (*cattāri-ariya-saccāni*), the Twelvefold Casual Genesis (*paṭiccasamuppāda-aṅga*), and any of the Thirty-Seven Requisites of Enlightenment (*bodhipakkhiyadhammā*), as well as other important Buddhist principles—all of them represent the closely interwoven relationship between mind, mental concomitants and material phenomena. Thus Corporeality is termed as one of the four ‘Ultimate Realities’ (*paramatthā*) in Abhidhamma.

It is consciousness which masterminds all our wise thoughts and plans, regulating our wholesome behaviours and actions, shaping the great pasts and the promising futures, from particle physics at CERN to cosmic explorations on Mars. Yet consciousness is also the genesis of all mankind evils—from racial tensions, senseless violence, to ecological degenerations. Understanding our consciousness by virtue of unperturbed calmness, thorough insight and penetrative wisdom, sits at

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the core of the *Dhammasaṅgaṇi*. Analytical and synthetical methods in this book sheds light on the latent intricacies of the deceiving minds so that we can improve qualities of our characters and personalities. Our states of mind are result of a continuous stream of consciousness, each being a complex union involving the consciousness itself and the accompaniment of an assorted mental factors which are the very rapid succession of the discrete and fleeting thought-moments, influenced by whatsoever corporeality we interact with. Now we have learned the methods in this book. We should explore within and practise them.

The discourse of *Dhammasaṅgaṇi* analyses our minds in much greater detail than any other suttanta scriptures and modern courses of psychology. Regardless of whatsoever systems of belief one belongs to, this book guides this person with the right purpose, right direction and right path, away from all the worldly disappointments and miseries, as well as it prepares this person for realization of the highest goal in life, and be rewarded with the ultimate deliverance from perpetual rounds of birth and decease (*samsāra*). Life is really only very short... If you were put to travel on a spacecraft with limitless lifespan at light' speed, how long do you think that would take you to the other end of the universe? No way you could ever figure that out! We have been through *samsāra* similarly that long of immeasurable time! Living 100 years old still healthy and wealthy in this life, compares nothing to living the next 100 lives mostly deficient and penniless, plus all those human sufferings you could ever bring to your imagination. Life has its spiritual and ultimate purpose rather than merely living life fully from the mundane perspective. I sincerely hope that those who have study this book will truly benefit from it.

Appendix I: Abhidhamma Mātikā¹³⁴

Tika Mātikā—The 22 Triads		
1. Kusala Tika		
Kusalā dhammā	Wholesome or good states (moral).	善法 (1-364, 985, 1384)
Akusalā dhammā	Unwholesome or bad states (immoral).	不善法 (365-430, 986, 1385)
Abyākatā dhammā	Indeterminate or non-causal states (unmoral).	無記法 (431-984, 987, 1386)
2. Vedanā Tika		
Sukhāya vedanāya sampayuttā dhammā.	States associated with pleasurable feeling or happiness.	樂受相應法 (988, 1387)
Dukkhāya vedanāya sampayuttā dhammā.	States associated with displeasure or suffering.	苦受相應法 (989, 1388)
Adukkham-asukhāya vedanāya sampayuttā dhammā	States associated with neither suffering nor happiness.	不苦不樂受相應法 (990, 1389)
3. Vipāka Tika		
Vipākā dhammā.	States which are resultants.	異熟法 (991, 1390)
Vipākadhammadhammā dhammā.	States which cause resultants.	異熟法法 (992, 1391)
Nevavipākanavipāka dhammadhammā dhammā.	States which neither are resultants nor which cause resultants.	非異熟法非異熟法法 (993, 1392)
4. Upādīnā Tika		
Upādinnupādāniyā dhammā.	States which are kamma-born or 'the issue of grasping', and are favourable to attachments.	已取順取法 (994, 1393)
Anupādinnupādāniyā dhammā.	States which are not kamma-born (the issue of grasping), but are favourable to attachments.	不已取順取法 (995, 1394)
Anupādinna-anupādāniyā dhammā.	States which are neither the issue of grasping nor are favourable to it.	不已取不順取法 (996, 1395)
5. Saṅkiliṭṭha Tika		

¹³⁴ The numbers in brackets pertaining to each of the categories in the table, belong to the specified Q&A in the text. The Pali text is extracted from <http://tipitaka.sutta.org/canon/abhidhamma/dhammasaṅgaṇī>. The Chinese translations are based on the interpretation by Muzino Kogen and the Taiwanese monastery 元亨寺

Appendix I: *Mātikā*

Saṅkiliṭṭhasaṅkilesikā dhammā.	States which are defiled and are favourable to the defilements (objects of defilements).	已染順染法 (997, 1396)
Asaṅkiliṭṭhasaṅkilesikā dhammā.	States of not defiled but which are favourable to the defilements.	不已染順染法 (998, 1397)
Asaṅkiliṭṭha-asāṅkilesikā dhammā.	States which neither are the issue of defilements nor are favourable to it.	不已染不順染法 (999, 1398)
6. Vitakka Tika		
Savitakkasavicārā dhammā.	States associated with applied thinking (initial application of mind) and reflection.	有尋有伺法 (1000, 1399)
Avitakkavicāramattā dhammā.	States not associated with the applied thinking but merely reflection alone.	無尋唯伺法 (1001, 1400)
Avitakka-avicārā dhammā	States which are neither associated with the applied thinking nor the reflection.	無尋無伺法 (1002, 1401)
7. Pīti Tika		
Pītisahagatā dhammā.	States that unite with zest.	喜俱法 (1003, 1402)
Sukhasahagatā dhammā.	States that unite with happiness.	樂俱法 (1004, 1403)
Upekkhāsaṅhagatā dhammā	States of equanimity which are accompanied by disinterestedness.	捨俱法 (1005, 1404)
8. Dassana Tika		
Dassanena pahātabbā dhammā.	States eliminated by sotāpatti-magga (by 'vision', 'insight' or dassana).	見斷法 (1006, 1405)
Bhāvanāya pahātabbā dhammā.	States eliminated by the three higher paths (by 'cultivation' or bhāvanā).	修斷法 (1011, 1406)
Neva dassanena na bhāvanāya pahātabbā dhammā	States not eliminated by the first path nor by the three higher cultivation paths.	非二斷法 (1012, 1407)
9. Dassana-Hetuka Tika		
Dassanena pahātabbahetukā dhammā.	States with root causes eliminated by sotāpatti-magga (by vision).	見斷因法 (1013, 1408)
Bhāvanāya pahātabbahetukā dhammā.	States with root causes eliminated by the three higher maggas (by cultivation).	修斷因法 (1018, 1409)
Neva dassanena na bhāvanāya	States with root causes	非二斷因法 (1019, 1410)

pahātabbahetukā dhammā	eliminated neither by vision nor through development.	
10. Ācayagāmi Tika		
Ācayagāmino dhammā.	States which make for the continuance of rebirth and death.	流轉法 (1020, 1411)
Apacayagāmino dhammā.	States which make for the undoing of rebirth and death.	還滅法 (1021, 1412)
Nevācayagāmino nāpacayagāmino dhammā.	States which neither lead to rebirth and death nor to the realization of <i>Nibbāna</i> .	非流轉非還滅法 (1022, 1413)
11. Sekkha Tika		
Sekhā dhammā.	States appertaining to training or studentship.	有學法 (1023, 1414)
Asekhā dhammā.	States of sages having completed training (arahantship).	無學法 (1024, 1415)
Nevasekkhā nāsekkhā dhammā.	States of neither appertaining to, nor who have completed, the training for arahantship	非有學非無學法 (1025, 1416)
12. Paritta Tika		
Parittā dhammā.	States which are limited.	小法 (1026, 1417)
Mahaggatā dhammā.	States which are sublime or have wider scope.	大法 (1027, 1418)
Appamāṇā dhammā	States which are immeasurable.	無量法 (1031, 1419)
13. Parittarāmmaṇa Tika		
Parittarāmmaṇā dhammā	States that have limited efficacy.	小所緣法 (1029, 1420)
Mahaggatārammaṇā dhammā	States that have lofty attainments as objects.	大所緣法 (1027, 1418)
Appamāṇārammaṇā dhammā	States that have immeasurable objects of thought.	無量所緣法 (1031, 1422)
14. Hīnā Tika		
Hīnā dhammā.	States which are inferior.	劣法 (1032, 1423)
Majjhimā dhammā.	States which are of medium worth.	中法 (1033, 1424)
Paṇītā dhammā.	States which are superior.	殊勝法 (1034, 1425)
15. Micchatta Tika		
Micchattaniyatā dhammā.	States, the wrongfulness of which is fixed as to its consequences.	邪定法 (1035, 1426)
Sammattaniyatā dhammā.	States, the righteousness of which is fixed as to its consequences.	正定法 (1036, 1427)
Aniyatā dhammā.	States which do not entail fixed consequences.	不定法 (1037, 1428)

Appendix I: *Mātikā*

16. Maggārammaṇa Tika		
Maggārammaṇā dhammā.	States having Path as the object of thought.	道所緣法 (1038, 1429)
Maggahetukā dhammā.	States which are casually dependent upon the Path.	道因法 (1039, 1429)
Maggādhipatino dhammā.	States which have the Path as their predominant factor.	道增上法 (1040, 1429)
17. Uppannā Tika		
Uppannā dhammā.	States that have arisen.	已生法 (1041, 1430)
Anuppannā dhammā.	States that have not yet arisen.	非已生法 (1042, 1430)
Uppādino dhammā	States that will surely arise.	当生法 (1043, 1430)
18. Atītā Tika		
Atītā dhammā	States which are past.	過去法 (1044, 1431)
Anāgatā dhammā	States which are future.	未來法 (1045, 1431)
Paccuppannā dhammā.	States which are present.	現在法 (1046, 1431)
19. Atītārammaṇā Tika		
Atītārammaṇā dhammā.	States that have the past as their objects of thought.	過去緣法 (1047, 1432)
Anāgatārammaṇā dhammā.	States that have the future as their objects of thought.	未來緣法 (1048, 1433)
Paccuppannārammaṇā dhammā.	States that have the present as their object of thought.	現在緣法 (1049, 1434)
20. Ajjhatta Tika		
Ajhhattā dhammā.	States that arise internally.	内法 (1050, 1435)
Bahiddhā dhammā.	States that arise externally.	外法 (1051, 1435)
Ajhhattabahiddhā dhammā.	States that both arise internally and externally.	内外法 (1052, 1435)
21. Ajjhattārammaṇā Tika		
Ajjhattārammaṇā dhammā.	States which are internal to self as objects of thought.	内所緣法 (1053, 1436)
Bahiddhārammaṇā dhammā.	States which are external to self as objects of thought.	外所緣法 (1054, 1437)
Ajhhattabahiddhārammaṇā dhammā.	States which are both internal and external to self as objects of thought.	内外所緣法 (1055, 1437)
22. Sanidassana Tika		
Sanidassanasappaṭīghā dhammā.	States which are visible and impinging to self.	有見有對法 (1056, 1438)
Anidassanasappaṭīghā dhammā.	States which are invisible but impinging to self.	無見有對法 (1057, 1439)
	States which are unseen and having no impact upon self.	無見無對法 (1058, 1440)

Anidassana-appatīghā dhammā.		
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Duka Mātikā—The 100 Dyads		
I. Hetu Gocchaka (Cluster of 6 Dyads relating to Root Causes), ‘因類’		
1. Hetū Duka		
Hetū dhammā.	States which are root causes.	因法 (1059,1077,1441)
Na hetū dhammā.	States which are not root causes.	非因法 (1078,1442)
2. Sahetukā Duka		
Sahetukā dhammā.	States which have root causes.	有因法 (1079,1443)
Ahetukā dhammā.	States which have no root causes.	無因法 (1080,1444)
3. Hetusampayuttā Duka		
Hetusampayuttā dhammā.	States which are associated with root causes.	因相應法 (1081, 1445)
Hetuvippayuttā dhammā.	States which are not associated with root causes.	因不相應法 (1082, 1446)
4. Hetū Sahetukā Duka		
Hetū ceva sahetukā ca dhammā.	States which are root causes as such, as well as having root causes.	是因法而有因 (1083, 1448)
Sahetukā ceva na ca hetū dhammā.	States which have root causes but are not root causes per se.	是有因法而非因 (1084, 1448)
5. Hetū Hetusampayuttā Duka		
Hetū ceva hetusampayuttā ca dhammā.	States which are both root causes and are also associated with them.	是因法而因相應 (1085, 1449)
Hetusampayuttā ceva na ca hetū dhammā.	States which are associated with root causes but are not root causes themselves.	是因相應法而非因 (1086, 1450)
6. Na hetū Sahetukā Duka		
Na hetū kho pana sahetukā pi dhammā, ahetukā pi dhammā.	States which are not the root causes but have root causes. States which neither are the root causes nor having the root causes.	是非因法而有因 (1087, 1451) 是非因法而無因 (1088, 1452)

Appendix I: *Mātikā*

II. Cūlantara Duka (Shorter compilation of the 7 non-interrelated Dukas), ‘小集於無關連之二法’		
7. Sappaccayā Duka		
Sappaccayā dhammā. Appaccayā dhammā.	States which are due to causes. States which are not due to causes.	有緣法 (1089,1453) 無緣法 (1090,1454)
8. Saṅkhatā Duka		
Kati saṅkhatā dhammā. Asaṅkhatā dhammā.	States which are conditioned. States which are unconditioned.	有為法 (1091,1455) 無為法 (1092,1456)
9. Sanidassanā Duka		
Sanidassanā dhammā. Anidassanā dhammā.	States which are visible. States which are not visible.	有見法 (1093,1457) 無見法 (1094,1458)
10. Sappaṭīghā Duka		
Sappaṭīghā dhammā. Appaṭīghā dhammā.	States which arise with impingement. States which arise without impingement.	有對法 (1095,1459) 無對法 (1096,1460)
11. Rūpino Duka		
Rūpino dhammā. Arūpino dhammā.	States which are corporeal. States which are incorporeal.	有色法 (1097,1461) 無色法 (1098,1462)
12. Lokiyā Duka		
Lokiyā dhammā. Lokuttarā dhammā.	States which are mundane. States which are supermundane.	世間法 (1099,1463) 出世間法 (1100, 1464)
13. Kenaci viññeyyā Duka		
Kenaci viññeyyā dhammā. Kenaci na viññeyyā dhammā.	States which are cognizable in some ways. States which are not cognizable in some ways.	所識法 (1101, 1464) 非所識法 (1101, 1464)
III. Āsava Gocchaka (Cluster of 6 Dyads, relating to ‘Intoxicants’, ‘outflows’ or ‘Pollutants’ that befuddle the mind ¹³⁵), ‘漏類’		
14. Āsavā Duka		

¹³⁵ Rhys Davids in both books, ‘The Expositor’ (*Atthasālinī*), and ‘A Buddhist Manual of Psychological Ethics’, interpreted Āsava as ‘Intoxicants’, whereas U Kyaw Khine interpreted it as ‘defilements that befuddle the mind’ in his translated book of *Dhammasaṅgaṇi*. For this summarised meaning, the latter should be a more preferred definition. In this survey, I choose to use ‘pollutants of mind’ for Āsava which also means ‘outflow’, base on the Pāli-English Dictionary by PTS.

Āsavā dhammā.	States which are pollutants of mind.	漏法 (1102, 1465)
No āsavā dhammā.	States which are not pollutants of mind.	非漏法 (1107, 1466)
15. Sāsavā Duka		
Sāsavā dhammā.	States which are objects of mind-pollutants.	有漏法 (1108, 1467)
Anāsavā dhammā.	States which are not objects of mind-pollutants.	無漏法 (1109, 1468)
16. Āsava Sampayuttā Duka		
Āsavasampayuttā dhammā.	States associated with mind-pollutants.	漏相應法 (1110, 1469)
Āsavavippayuttā dhammā.	States not associated with mind-pollutants.	漏不相應法 (1111, 1470)
17. Āsavā Sāsavā Duka		
Āsavā ceva sāsavā ca dhammā.	States which are mind-pollutants as well as objects of mind-pollutants.	是漏法而有漏 (1112, 1471)
Sāsavā ceva no ca āsavā dhammā.	States which are objects of mind-pollutants but are not mind-pollutants as such.	是有漏而非漏法 (1113, 1472)
18. Āsavā Āsava Sampayuttā Duka		
Āsavā ceva āsavasampayuttā ca dhammā.	States which are mind-pollutants and are also associated with them.	是漏法而漏相應 (1114, 1473)
Āsavasampayuttā ceva no ca āsavā dhammā.	States associated with mind-pollutants but are not mind-pollutants as such.	是漏相應而非漏 (1115, 1474)
19. Āsava Vippayuttā Sāsavā Duka		
Āsavavippayuttā kho pana sāsavā pi dhammā, anāsavā pi dhammā.	States which are not associated with mind-pollutants but yet are objects of mind-pollutants. States that neither are associated with mind-pollutants nor are favourable to them.	是漏不相應法而有漏 (1116, 1475) 是漏不相應法而無漏 (1117, 1476)
IV. Saññojana Gocchaka (Cluster of 6 Dyads relating to Fetters), ‘結類’		
20. Saññojanā Duka		
Saññojanā dhammā.	States which are Fetters.	結法 (1118, 1477)
No saññojanā dhammā.	States which are not Fetters.	非結法 (1129, 1478)
21. Saññojaniyā Duka		

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Saññojaniyā dhammā.	States which are favourable to the Fetters.	順結法 (1130, 1479)
Asaññojaniyā dhammā.	States which are unfavourable to the Fetters.	非順結法 (1131, 1480)
22. Saññojana Sampayuttā Duka		
Saññojanasampayuttā dhammā.	States which are associated with the Fetters.	結相應法 (1132, 1481)
Saññojanavippayuttā dhammā.	States which are not associated with the Fetters.	結不相應法 (1133, 1482)
23. Saññojanā Saññojaniyā Duka		
Saññojanā ceva saññojaniyā ca dhammā.	States which are Fetters as well as favourable to the Fetters.	是結法而順結 (1134, 1483)
Saññojaniyā ceva no ca saññojanā dhammā.	States which are favourable to the Fetters but are not Fetters.	是順結法而非結 (1135, 1484)
24. Saññojanā Saññojanasampayuttā Duka		
Saññojanā ceva saññojanasampayuttā ca dhammā.	States which are Fetters and also associated with Fetters.	是結法而結相應 (1136, 1485)
Saññojanasampayuttā ceva no ca saññojanā dhammā.	States which are associated with Fetters but are not the Fetters.	是結相應法而非結 (1137, 1486)
25. Saññojana Vippayuttā Saññojaniyā Duka		
Saññojanavippayuttā kho pana saññojaniyā pi dhammā, asaññojaniyā pi dhammā.	States which are not associated with Fetters but are favourable to the Fetters. States which are neither associated with Fetters nor are favourable to the Fetters.	是結不相應法而順結 (1138, 1487) 是結不相應法而不順結 (1139, 1488)
V. Gantha Gocchaka (Custer of 6 Dyads relating to ‘Knots’ or ‘Bonds’), ‘縛類’		
26. Ganthā Duka		
Ganthā dhammā.	States which are Bonds.	縛法 (1140, 1489)
No ganthā dhammā.	States which are not Bonds.	非縛法 (1145, 1490)
27. Ganthaniyā Duka		
Ganthaniyā dhammā.	States which are favourable to the Bonds.	順縛法 (1146, 1491)
Aganthaniyā dhammā.	States which are unfavourable to the Bonds.	非順縛法 (1147, 1492)
28. Gantha Sampayuttā Duka		
Ganthasampayuttā dhammā.	States which are associated with the Bonds.	縛相應法 (1148, 1493)

Ganthavippayuttā dhammā.	States which are not associated with the Bonds.	縛不相應法 (1149, 1494)
29. Ganthā Ganthaniyā Duka		
Ganthā ceva ganthaniyā ca dhammā.	States which are Bonds and are favourable to the Bonds.	於縛法為順縛 (1150, 1495)
Ganthaniyā ceva no ca ganthā dhammā.	States which are favourable to the Bonds but are not Bonds.	於順縛法為非縛 (1151, 1496)
30. Ganthā Ganthasampayuttā Duka		
Ganthā ceva gantha-sampayuttā ca dhammā.	States which are Bonds and also associated with Bonds.	於縛法為縛相應 (1152, 1497)
Ganthasampayuttā ceva no ca ganthā dhammā.	States which are associated with Bonds but are not the Bonds.	於縛相應法為非縛 (1153, 1498)
31. Gantha Vippayuttā Duka		
Ganthavippayuttā kho pana ganthaniyā pi dhammā, aganthaniyā pi dhammā.	States which are not associated with Bonds but are favourable to the Bonds. States which are neither associated with Bonds nor are favourable to the Bonds.	於縛不相應法為順縛 (1154, 1499) 於縛不相應法為非順縛 (1155, 1500)
VI. Ogha Gocchaka (Custer of 6 Dyads relating to ‘Floods’ or ‘Raging Currents’¹³⁶), ‘暴流類’		
32. Oghā Duka		
Oghā dhammā. No oghā dhammā.	States which are Raging Currents. States which are not Raging Currents.	暴流法 (1156, 1501) 非暴流法
33. Oghaniyā Duka		
Oghaniyā dhammā. Anoghaniyā dhammā.	States which are favourable to the Raging Currents. States which are not favourable to the Raging Currents.	順暴流法 非順暴流法
34. Ogha Sampayuttā Duka		
Oghasampayuttā dhammā. Oghavippayuttā dhammā.	States which are associated with the Raging Currents. States which are not associated with the Raging Currents.	暴流相應法 暴流不相應法
35. Oghā Oghaniyā Duka		

¹³⁶ *Ogha*, is also defined as ‘raging currents’. It has a synonym for ‘outflow’ (漏) according to the Buddhism dictionary by www.fodian.net. It is the result of one who choose to drift with the secular crowd and allowing oneself to be defiled on the noble cause.

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Oghā ceva oghaniyā ca dhammā.	States which are Raging Currents and are favourable to the Raging Currents.	於暴流法為順暴流
Oghaniyā ceva no ca oghā dhammā.	States which are favourable to the Raging Currents but are not Raging Currents.	於順暴流法為非暴流
36. Oghā Oghasampayuttā Duka		
Oghā ceva oghasampayuttā ca dhammā.	States which are Raging Currents and are also associated with Raging Currents.	於暴流法為暴流相應
Oghasampayuttā ceva no ca oghā.	States which are associated with Raging Currents but are not Raging Currents.	於暴流相應法為非暴流
37. Oghavippayuttā Oghaniyā Duka		
Oghavippayuttā kho pana oghaniyā pi dhammā, anoghaniyā pi dhammā.	States not associated with Raging Currents but are favourable to the Raging Currents. States that neither are associated with Raging Currents nor are favourable to the Raging Currents.	於暴流不相應法為順暴流 於暴流不相應法為非順暴流
VII. Yoga Gocchaka (Custer of 6 Dyads relating to Yokes), ‘轭類’		
38. Yogā Duka		
Yogā dhammā.	States which are Yokes.	轭法 (1157, 1502)
No yogā dhammā.	States which are not Yokes.	非轭法
39. Yoganiyā Duka		
Yoganiyā dhammā.	States which are favourable to the Yokes.	順轭法
Ayoganiyā dhammā.	States which are not favourable to the Yokes.	非順轭法
40. Yoga Sampayuttā Duka		
Yogasampayuttā dhammā.	States which are associated with the Yokes.	轭相應法
Yogavippayuttā dhammā.	States which are not associated with the Yokes.	轭不相應法
41. Yogā Yoganiyā Duka		
Yogā ceva yoganiyā ca dhammā.	States which are Yokes and are favourable to the Yokes.	於轭法為順轭
Yoganiyā ceva no ca yogā dhammā.	States which are favourable to the Yokes but are not Yokes.	於順轭法為非轭

42. <i>Yogā Yogasampayuttā Duka</i>		
<i>Yogā ceva yogasampayuttā ca dhammā, yogasampayuttā ceva no ca yoga.</i>	States which are Yokes and are also associated with the Yokes. States which are associated with Yokes but are not the Yokes.	於轭法為轭相應 於轭相應法為非轭
43. <i>Yogavippayuttā Yoganiyā Duka</i>		
<i>Yogavippayuttā kho pana yoganiyā pi dhammā, ayoganiyā pi dhammā.</i>	States which are not associated with yokes but are favourable to the yokes. States that neither are associated with yokes nor are favourable to the yokes.	於轭不相應法為順轭 於轭不相應法為不順轭
VIII. <i>Nīvaraṇa Gocchaka</i> (Custer of 6 Dyads relating to Hindrances or <i>Nīvaraṇā</i>), ‘蓋類’		
44. <i>Nīvaraṇā Duka</i>		
<i>Nīvaraṇā dhammā.</i> <i>No nīvaraṇā dhammā.</i>	States which are Hindrances. States which are not Hindrances.	蓋法 (1158, 1503) 非蓋法 (1169, 1504)
45. <i>Nīvaraṇiyā Duka</i>		
<i>Nīvaraṇiyā dhammā.</i> <i>Anīvaraṇiyā dhammā.</i>	States which are favourable to Hindrances. States which are unfavourable to Hindrances.	順蓋法 (1170, 1505) 非順蓋法 (1171, 1506)
46. <i>Nīvaraṇa Sampayuttā Duka</i>		
<i>Nīvaraṇasampayuttā dhammā.</i> <i>Nīvaraṇavippayuttā dhammā.</i>	States which are associated with Hindrances. States which are not associated with Hindrances.	蓋相應法 (1172, 1507) 蓋不相應法 (1173, 1508)
47. <i>Nīvaraṇā Nīvaraṇiyā Duka</i>		
<i>Nīvaraṇā ceva nīvaraṇiyā ca dhammā.</i> <i>Nīvaraṇiyā ceva no ca nīvaraṇā dhammā.</i>	States which are Hindrances and are favourable to Hindrances. States which are favourable to Hindrances but are not the Hindrances.	於蓋法為順蓋 (1174, 1510) 於順蓋法為非蓋 (1175, 1510)
48. <i>Nīvaraṇa Nīvaraṇiyāsampayuttā Duka</i>		
<i>Nīvaraṇā ceva nīvaraṇasampayuttā ca dhammā.</i> <i>Nīvaraṇasampayuttā ceva no ca nīvaraṇā dhammā.</i>	States which are Hindrances and are also associated with Hindrances. States which are associated with Hindrances but are not the Hindrances.	於蓋法為蓋相應 (1176, 1511) 於蓋相應法為非蓋 (1177, 1512)

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49. Nīvaraṇavippayuttā Nīvaraṇiyā Duka		
Nīvaraṇavippayuttā kho pana nīvaraṇiyā pi dhammā, anīvaraṇiyā pi dhammā.	States which are not associated with Hindrances but are favourable to Hindrances. States which are neither associated with Hindrances nor are favourable to Hindrances.	於蓋不相應法為順蓋 (1178, 1513) 於蓋不相應法為不順蓋 (1179, 1514)
IX. Parāmāsa Gocchaka (Custer of 5 Dyads relating to ‘Contagions’ or ‘Attachments’) ⁹⁰ , ‘取着類’		
50. Parāmāsā Duka		
Parāmāsā dhammā. No parāmāsā dhammā.	States which are Attachments. States which are not Attachments.	取着法 (1180, 1515) 非取着 (1182, 1516)
51. Parāmaṭṭhā Duka		
Parāmaṭṭhā dhammā. Aparāmaṭṭhā dhammā.	States which are favourable to Attachments. States which are unfavourable to Attachments.	順取着法 (1183, 1517) 非順取着法 (1184, 1518)
52. Parāmāsa Sampayuttā Duka		
Parāmāsasampayuttā dhammā. Parāmāsavippayuttā dhammā.	States which are associated with Attachments. States which are not associated with Attachments.	取着相應法 (1185, 1518) 取着不相應法 (1186, 1519)
53. Parāmāsā Parāmaṭṭhā Duka		
Parāmāsā ceva parāmaṭṭhā ca dhammā. Parāmaṭṭhā ceva no ca parāmāsā dhammā.	States which are Attachments and are also favourable to Attachments. States which are favourable to Attachments but are not Attachments as such.	於取着法為順取着 (1187, 1521) 於順取着法為非取着 (1188, 1522)
54. Parāmāsavippayuttā Parāmaṭṭhā Duka		
Parāmāsavippayuttā kho pana parāmaṭṭhā pi dhammā, aparāmaṭṭhā pi dhammā.	States which are not associated with Attachments and yet are objects of Attachments. States which are neither associated with Attachments nor are objects of Attachments.	於取着不相應法為順取着 (1189, 1523) 於取着不相應法為不順取 (1190, 1524)

X. Mahatara Duka (Intermediate compilation of the 14 non-interrelated Dukas), ‘中集無關連之二法’		
55. Sārammaṇā Duka		
Sārammaṇā dhammā.	States which attend to objects (Objective).	有所緣法 (1191, 1525)
Anārammaṇā dhammā.	States without objects to attend (Subjective).	無所緣法 (1192, 1526)
56. Cittā Duka		
Cittā dhammā.	States which are consciousness.	心法 (1193, 1527)
No cittā dhammā.	States which are not consciousness.	非心法 (1194, 1528)
57. Cetasikā Duka		
Cetasikā dhammā.	States which are mental concomitants.	心所法 (1195, 1529)
Kati acetasiikā dhammā.	States which are not mental concomitants.	非心所法 (1196, 1530)
58. Citta Sampayuttā Duka		
Cittasampayuttā dhammā.	States which are associated with mind.	心相應法 (1197, 1531)
Cittavippayuttā dhammā.	States which are not associated with mind.	心不相應法 (1198, 1532)
59. Citta Saṃsaṭṭhā Duka		
Cittasaṃsaṭṭhā dhammā.	States which are conjoined with mind.	心相雜法 (1199, 1533)
Cittavisāṃsaṭṭhā dhammā.	States which are detached from mind.	心不相雜法 (1200, 1534)
60. Citta Samuṭṭhānā Duka		
Cittasamuṭṭhānā dhammā.	States which are sprung from mind.	心等起法 (1201, 1535)
No cittasamuṭṭhānā dhammā.	States which are not sprung from mind.	心非等起法 (1202, 1536)
61. Citta Sahabhu Duka		
Cittasahabhu dhammā.	States which are connate and come into being together with mind.	心俱在法 (1203, 1537)
No cittasahabhu dhammā.	States which are not connate with the mind.	心非俱在法 (1204, 1538)
62. Cittānuparivatti Duka		
Cittānuparivattino dhammā.	States which always accompany the mind.	心隨轉法 (1205, 1539)

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No cittānuparivattino dhammā.	States which never accompany the mind.	心不隨轉法 (1206, 1540)
63. Citta Saṃsaṭṭha Samuṭṭhānā Duka		
Citta saṃsaṭṭha samuṭṭhānā dhammā.	States which are conjoined with mind and are also sprung from mind.	心相雜等起法 (1207, 1541)
No citta saṃsaṭṭha samuṭṭhānā dhammā.	States that neither are conjoined with mind nor are sprung from mind.	心不相雜非等起法 (1208, 1542)
64. Citta Saṃsaṭṭha Samuṭṭhāna Sahabhu Duka		
Citta saṃsaṭṭha samuṭṭhāna sahabhuno dhammā.	States which are conjoined with, sprung from, as well as are connate with mind.	心相雜等起俱在法 (1209, 1543)
No citta saṃsaṭṭha samuṭṭhāna sahabhuno dhammā.	States which are not conjoined with, sprung from, nor are connate with mind.	心不相雜非等起不俱在法 (1210, 1544)
65. Citta Saṃsaṭṭha Samuṭṭhānānuparivatti Duka		
Citta saṃsaṭṭha samuṭṭhānānuparivattino dhammā.	States which are conjoined with, sprung from, as well as consecutive to mind.	心相雜等起隨轉法 (1211, 1545)
No citta saṃsaṭṭha samuṭṭhānānuparivattino dhammā.	States which are not conjoined with, sprung from, nor are consecutive to mind.	心不相雜非等起不隨轉法 (1212, 1546)
66. Ajjhattikā Duka		
Ajjhattikā dhammā.	States which arise internally.	內法 (1213, 1547)
Bāhirā dhammā.	States which arise externally.	外法 (1214, 1548)
67. Upādā Duka		
Upādā dhammā.	States which are derived.	所造法 (1215, 1549)
No upādā dhammā.	States which are not derived.	非所造法 (1216, 1550)
68. Upādiṇṇā Duka		
Upādiṇṇā dhammā.	States which are the issue of grasping.	已取法 (1217, 1551)
Anupādiṇṇā dhammā.	States which are not the issue of grasping.	非已取法 (1218, 1552)
XI. Upādāna Gocchaka (Custer of 6 Dyads relating to ‘Graspings’ or ‘Clingings’), ‘執取類’		
69. Upādānā Duka		

Upādānā dhammā. No upādānā dhammā.	States which are clingings. States which are not clingings.	執取法 (1219, 1553) 非執取法 (1224, 1554)
70. Upādāniyā Duka		
Upādāniyā dhammā.	States which are favourable to clingings.	順執取法 (1225, 1555)
Anupādāniyā dhammā.	States which are unfavourable to clingings.	非順執取法 (1226, 1556)
71. Upādāna Sampayuttā Duka		
Upādānasampayuttā dhammā.	States which are associated with clingings.	執取相應法 (1227, 1557)
Upādānavippayuttā dhammā.	States which are not associated with clingings.	執取不相應法 (1228, 1558)
72. Upādānā Upādāniyā Duka		
Upādānā ceva upādāniyā ca dhammā.	States which are clingings and are favourable to clingings.	是執取法而順執取 (1229, 1559)
Upādāniyā ceva no ca upādānā dhammā.	States which are favourable to clingings but are not the clingings.	是順執取法而非執取 (1230, 1560)
73. Upādānā Upādānasampayuttā Duka		
Upādānā ceva upādānasampayuttā ca dhammā.	States which are clingings and are also associated with clingings.	是執取法而執取相應 (1231, 1561)
Upādānasampayuttā ceva no ca upādānā dhammā.	States which are associated with clingings but are not the clingings.	是執取相應法而非執取 (1231, 1562)
74. Upādāna Vippayuttā Upādāniyā Duka		
Upādānavippayuttā kho pana upādāniyā pi dhammā, anupādāniyā pi dhammā.	States which are not associated with clingings but are favourable to clingings. States which are neither associated with clingings nor are favourable to clingings.	是執取不相應法而順執取 (1233, 1563) 是執取不相應法而非順執取 (1234, 1564)
XII. Kilesa Gocchaka (Custer of 8 Dyads relating to ‘Corruptions’ or ‘Defilements’), ‘熏染類’		
75. Kilesā Duka		
Kilesā dhammā. No kilesā dhammā.	States which are the defilements. States which are not the defilements.	染法 (1235, 1565) 非染法 (1246, 1566)
76. Saṅkilesikā Duka		

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Saṅkilesikā dhammā.	States which are favourable to defilements.	順染法 (1247, 1567)
Asaṅkilesikā dhammā.	States which are unfavourable to defilements.	非順染法 (1248, 1568)
77. Saṅkiliṭṭhā Duka		
Saṅkiliṭṭhā dhammā.	States which are defiled.	已染法 (1249, 1569)
Asaṅkiliṭṭhā dhammā.	States which are not defiled.	非已染 (1250, 1570)
78. Kilesa Sampayuttā Duka		
Kilesasampayuttā dhammā.	States which are associated with defilements.	染相應法 (1251, 1571)
Kilesavippayuttā dhammā.	States which are dissociated from defilements.	染不相應法 (1252, 1572)
79. Kilesā Saṅkilesikā Duka		
Kilesā ceva saṅkilesikā ca dhammā.	States which are the defilements and are favourable to defilements.	是染法而順染 (1253, 1573)
Saṅkilesikā ceva no ca kilesā dhammā.	States which are favourable to defilements but are not the defilements.	是順染法而非染 (1254, 1574)
80. Kilesa Saṅkilesikā Duka		
Kilesā ceva saṅkiliṭṭhā ca dhammā.	States which are the defilements and are also defiled.	是染法而已染 (1255, 1575)
Saṅkiliṭṭhā ceva no ca kilesā dhammā.	States which are defiled but are not the defilements.	是已染法而非染 (1256, 1576)
81. Kilesa Kilesasampayuttā Duka		
Kilesā ceva kilesasampayuttā ca dhammā.	States which are the defilements and are also associated with the defilements.	是染法而染相應 (1257, 1577)
Kilesasampayuttā ceva no ca kilesā dhammā.	States which are associated with defilements but are not the defilements.	是染相應而非染 (1258, 1278)
82. Kilesa Vippayuttā Saṅkilesikā Duka		
Kilesavippayuttā kho pana saṅkilesikā pi dhammā, asaṅkilesikā pi dhammā.	States which are not associated with defilements but are favourable to defilements. States that neither are associated with, nor are favourable to the defilements.	是染不相應法而順染 (1259, 1579) 是染不相應法而非順染 (1260, 1580)
VIII. Piṭṭhi Duka (End compilation of 18 non-interrelated Dukas), '殘餘無關連之二法'		

83. Dassanena Pahātabbā Duka		
Dassanena pahātabbā dhammā.	States eliminated by ‘insight’ or dassana (by sotāpatti-magga).	見斷法 (1262, 1581)
Na dassanena pahātabbā dhammā.	States not eliminated by ‘insight’ or dassana (by sotāpatti-magga).	非見斷法 (1265, 1582)
84. Bhāvanāya Pahātabbā Duka		
Bhāvanāya pahātabbā dhammā.	States eliminated by the three higher paths (by ‘cultivation’ or bhāvanā).	修斷法 (1266, 1583)
Na bhāvanāya pahātabbā dhammā.	States not eliminated by the three higher paths (sakadāgāmi, anāgāmi, and arahatta maggas).	非修斷法 (1267, 1584)
85. Dassanena Pahātabba Hetukā Duka		
Dassanena pahātabbahetukā dhammā.	States which are root causes eliminated by ‘insight’ through sotāpatti-magga.	見斷因法 (1268, 1585)
Na dassanena pahātabbahetukā dhammā.	States other than root causes eliminated by ‘insight’ through sotāpatti-magga.	非見斷因法 (1272, 1586)
86. Bhāvanāya Pahātabba Hetukā Duka		
Bhāvanāya pahātabbahetukā dhammā.	States which are root causes eliminated by cultivation of the three higher maggas.	修斷因法 (1273, 1587)
Na bhāvanāya pahātabbahetukā dhammā.	States other than those root causes eliminated by cultivation of the three higher maggas.	非修斷因法 (1274, 1588)
87. Sa-Vitakkā Duka		
Savitakkā dhammā.	States which are associated with thinking.	有尋法 (1275, 1589)
Avitakkā dhammā.	States which are without thinking.	無尋法 (1276, 1590)
88. Sa-Vicārā Duka		
Savicārā dhammā.	States which are associated with reflection.	有伺法 (1277, 1591)
Avicārā dhammā.	States which are without reflection.	無伺法 (1278, 1592)
89. Sa-Pītikā Duka		
Sappītikā dhammā.	States which are associated with zest.	有喜法 (1279, 1593)
Appītikā dhammā.	States not associated with zest.	無喜法 (1280, 1594)
90. Pīti Sahagatā Duka		

Appendix I: *Mātikā*

Pītisahagatā dhammā.	States which arise together with zest.	喜俱法 (1281, 1595)
Na pītisahagatā dhammā.	States which do not arise together with zest.	喜不俱法 (1282, 1596)
91. Sukha Sahagatā Duka		
Sukhasahagatā dhammā.	States which arise together with happiness	樂俱法 (1283, 1597)
Na sukhasahagatā dhammā.	States which do not arise together with happiness.	樂不俱法 (1284, 1598)
92. Upekkhā Sahagatā Duka		
Upekkhāsahagatā dhammā.	States which are arise together with equanimity.	捨俱法 (1285, 1599)
Na upekkhāsahagatā dhammā.	States which are not arise together with equanimity.	捨不俱法 (1286, 1600)
93. Kāmāvacarā Duka		
Kāmāvacarā dhammā.	States which have attributes of the sensuous sphere.	欲界缠法 (1287, 1601)
Na kāmāvacarā dhammā.	States which are without the attributes of the sensuous sphere.	非欲界缠法 (1288, 1602)
94. Rūpāvacarā Duka		
Rūpāvacarā dhammā.	States which have attributes of the corporeality realm.	色界缠法 (1289, 1603)
Na rūpāvacarā dhammā.	States which are without the attributes of the corporeality realm.	非色界缠法 (1290, 1604)
95. Arūpāvacarā Duka		
Arūpāvacarā dhammā.	States which have attributes of the formless realm.	無色界缠法 (1291, 1605)
Na arūpāvacarā dhammā.	States which are without the attributes of the formless realm.	非無色界缠法 (1292, 1606)
96. Pariyāpannā Duka		
Pariyāpannā dhammā.	States which are of the mundane bonds.	繫法 (1293, 1607)
Apariyāpannā dhammā.	States which are the supramundane.	非繫法 (1294, 1608)
97. Niyyānikā Duka		
Niyyānikā dhammā.	States leading to spiritual liberation.	出離法 (1295, 1609)
Aniyyānikā dhammā.	States not leading to spiritual liberation.	非出離法 (1296, 1610)
98. Niyatā Duka		

Niyatā dhammā.	States which are fixed as to its consequences.	定法 (1297, 1611)
Aniyatā dhammā.	States that do not entail fixed consequences.	非定法 (1298, 1612)
99. Sa-Uttarā Duka		
Sa-uttarā dhammā.	States which are surpassable.	有上法 (1299, 1613)
Anuttarā dhammā.	States which are unsurpassable.	無上法 (1300, 1614)
100. Sa-Raṇā Duka		
Saraṇā dhammā ¹³⁷ .	States which are at strife with the Paths.	有諍法 (1301, 1615)
Araṇā dhammā.	States which are in harmony with the Paths.	無諍法 (1302, 1616)

Suttantika Duka Mātikā—The 42 Dyads

101. Vijjā Bhāgi Duka		
Vijjābhāgino dhammā.	States which partake of wisdom.	明分法 (1303)
Avijjābhāgino dhammā.	States which are not associates of wisdom but exhibit ignorance.	無明分法 (1304)
102. Vijjūpamā Duka		
Vijjūpamā dhammā.	States which resemble lightning.	電光喻 (1305)
Vajirūpamā dhammā.	States which resemble thunderbolts.	金剛喻法 (1306)
103. Bālā Duka		
Bālā dhammā.	States which are silly.	愚法 (1307)
Paṇḍitā dhammā.	States which are wise and discreet.	賢法 (1308)
104. Kaṇhā Duka		
Kaṇhā dhammā.	States that defile the mind (dark aspects).	黑法 (1309)
Sukkā dhammā.	States that purify the mind (white aspects).	白法 (1310)
105. Tapanīyā Duka		

¹³⁷ *Raṇa* has the various definitions as: (a) the ‘dust’ or ‘mist’ of lust; (b) war against the ‘Paths’; (3) pain (*dukkhavighāta*), anguish (*upāyāsa*) and distress (*parijāha*), which are the fruits of immoralities... Cf. Pe Maung Tin, Rhys Davids, eds., *The Expositor (Atthasālinī)* ... (Oxford: PTS, 1976) p.67.

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Tapanīyā dhammā.	States which are self-mortifying and conducive to remorse.	苦行法 (1911)
Atapanīyā dhammā.	States which are not self-tormenting.	非苦行法 (1312)
106. Adhivacanā Duka		
Adhivacanā dhammā.	States which are nomenclatures.	命名法 (1313)
Adhivacanapathā dhammā.	States which are bases for nomenclatures.	命名道法 (1313)
107. Nirutti Duka		
Nirutti dhammā.	States which are grammatical and interpretative (<i>Nirutti</i> ¹³⁸)	詞法 (1314)
Niruttipathā dhammā.	States which are the bases for grammar and interpretation.	詞道法 (1314)
108. Paññatti Duka		
Paññatti dhammā.	States which are designations or expressions.	施設法 (1315)
Paññattipathā dhammā.	States which are the bases for conventional designations or expressions.	施設道法 (1315)
109. Nāma-Rūpa Duka		
Nāmañ-ca, Rūpañ-ca.	Names and Terms (referring to the Mind). Forms and Physical (referring to the Body).	名 (1316) 色 (1317)
110. Avijjā Duka		
Avijjā ca, Bhavatañhā ca.	The ignorance. The craving for regenerated existences.	無明 (1318) 渴愛 (1319)
111. Bhava Dīṭṭhi Duka		
Bhavadīṭṭhi ca, Vibhavadīṭṭhi ca.	Belief in the continuance of existence. Belief in the discontinuance of existence.	不朽 ¹³⁹ (有見) (1320) 無不朽 (無見) (1321)
112. Sassata Dīṭṭhi Duka		
Sassatadīṭṭhi ca, Ucchedadīṭṭhi ca.	The belief in eternalism. The belief in annihilation.	常見 (1322) 斷見 (1323)

¹³⁸ cf. The Pali Dictionary (Oxford: PTS), *Nirutti* means: explanation of words, grammatical analysis, etymological interpretation; pronunciation, dialect, way of speaking, expression.

¹³⁹ Both Mizuno Kogen and 郭哲彰 (臺灣元亨寺), have interpreted *Sanidassana* and *Bhavadīṭṭhi* synonymously in Chinese as “有見”, or ‘existent’. *Bhavadīṭṭhi*, literally mean ‘belief in the eternal personality or existence’. In order to differentiate between the two, it is better to be understood as “不朽”.

113. Antavā Diṭṭhi Duka		
Antavā diṭṭhi ca, Anantavā diṭṭhi ca.	The belief in the Finite Theory. The belief in the Infinite Theory.	邊見 (1324) 無邊見 (1325)
114. Pubbantānu Diṭṭhi Duka		
Pubbantānudiṭṭhi ca, Aparantānudiṭṭhi ca.	The belief in the theory of Origins (i.e. the ultimate past). The belief in the theory of Hereafter (i.e. the futurity).	前際見 (1326) 後際見 (1327)
115. Ahirika Duka		
Ahirikañ-ca, Anottappañ-ca.	Being unshameful of one's own faults. Being unconscientious of one's own faults.	無慚 (1328) 無愧 (1329)
116. Hirī Duka		
Hirī ca, Ottappañ-ca.	Shamefulness. Conscientiousness.	慚 (1330) 愧 (1331)
117. Dovacassatā Duka		
Dovacassatā ca, Pāpamittatā ca.	Gratify with contumacy (dovacassatā ¹⁴⁰). The wicked companionship.	頑拒(惡言) ¹⁴⁰ (1332) 惡友 (1333)
118. Sovacassatā Duka		
Sovacassatā ca, Kalyāṇamittatā ca.	Gratify with suaveness (kalyāṇamittatā). The good companionship.	和雅(善言) (1334) 善友 (1335)
119. Āpatti Kusalatā Duka		
Āpattikusalatā ca, Āpattivuṭṭhānakusalatā ca.	Skilful at dealing with offences by the saṅghā. Skilful at restoring from the effect of offences in breach by the saṅghā.	入罪善巧 (1336) 出罪善巧 (1337)
220. Samāpatti Kusalatā Duka		
Samāpattikusalatā ca, Samāpattivuṭṭhānakusalatā ca.	Skilful at sustaining an internal state of imperturbability (jhāna). Skilful at coming out of a	入定善巧 (1338) 出定善巧 (1339)

¹⁴⁰ U Kyaw Khine, 郭哲彰, both in their translated *Dhammasaṅgaṇi*, interpreted *dovacassatā* as ‘surly speech’ (惡言). PTS’s Pali Dictionary defined *dovacassatā* as ‘unruliness, contumacy, stubbornness, obstinacy’ (or 頑拒). The former seems to have been interpreted quite equivocally. The same is in their interpretation of *sovacassatā* as ‘gracious speech’ (善言), for which *sovacassatā* actually means ‘gentleness, suavity’. But, it should be noted that, surly speech is being consequential of contumacy, and gracious speech is the resultant product of having suaveness.

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	sustained state of imperturbability (jhāna).	
221. Dhātu Kusalatā Duka		
Dhātukusalatā ca,	Skilful in the knowledge of the Eighteen Elements.	界善巧 (1340)
Manasikārakusalatā ca.	Skilful at the contemplation and application of the Elements.	作意善巧 (1341)
222. Āyatana Kusalatā Duka		
Āyatana kusalatā ca, Paṭiccasamuppādakusalatā ca.	Skilful in the field of the twelve sensual spheres. Skilful in the theory of 'Dependent Origination'.	處善巧 (1342) 緣起善巧 (1343)
223. Ṭhāna Kusalatā Duka		
Ṭhānakusalatā ca, Atṭhānakusalatā ca.	Skilful at affirming the causes of events, in a given conjuncture. Skilful at discerning the non-causes of events.	導因善巧 (1344) 非導因善巧 (1345)
224. Ajjava Duka		
Ajjava ca, Maddavo ca.	Uprightness. Meekness.	質直 (1346) 柔和 (1347)
225. Khanti Duka		
Khanti ca, Soraccañ-ca.	Forbearance. Delightfulness	堪忍 (1348) 可樂 (1349)
226. Sākhalya Duka		
Sākhalyañ-ca, Paṭisanthāro ca.	Amiability. Courtesy.	和順 (1350) 承迎 (1351)
227. Indriyesu Aguttadvāra Duka		
Indriyesu aguttadvāratā ca, Bhojane amattaññutā ca.	Not guarding the sense-faculties. Immoderation in one's diet.	不護根門 (1352) 食不知量 (1353)
228. Indriyesu Guttadvāra Duka		
Indriyesu guttadvāratā ca, Bhojane mattaññutā ca.	Guarding the sense-faculties. Moderation in one's diet.	能護根門 (1354) 於食知量 (1355)
229. Muṭṭha Sacca Duka		
Muṭṭhasaccañ-ca, Asampajaññañ-ca.	Unmindfulness. Incomprehension due to lack of wisdom.	失念 (1356) 非正知 (1357)
230. Sati Duka		
Sati ca, Sampajaññañ-ca.	Full Mindfulness. Thorough comprehension through wisdom.	正念 (1358) 正知 (1359)

231. Paṭisaṅkhāna Bala Duka		
Paṭisaṅkhānabalañ-ca, Bhāvanābalañ-ca.	Ability of reflection. Ability of mental cultivation.	思擇力 (1360) 修習力 (1361)
232. Samatha Duka		
Samatho ca, Vipassanā ca.	Tranquility or calmness. Insight.	止 (1362) 觀 (1363)
233. Samatha Nimitta Duka		
Samathanimittañca, Paggāhanimittañca.	The sign of tranquility. The sign of energy or exertion.	止相 (1364) 策勵 (1365)
234. Paggāha Duka		
Paggāho ca, Avikkhepo ca.	Exertion. Unperturbedness.	策勵 (1366) 不散亂 (1367)
235. Sīla Vipatti Duka		
Sīlavipatti ca, Diṭṭhivipatti ca.	Morals depravity (moral failure). Views depravity (theoretic fallacy).	缺戒 (1368) 缺見 (1369)
236. Sīla Sampadā Duka		
Sīlasampadā ca, Diṭṭhisampadā ca.	Perfection of morality. Perfection of views.	具戒 (1370) 具見 (1371)
237. Sīla Visuddhi Duka		
Sīlavisuddhi ca, Diṭṭhivisuddhi ca.	Purity of morals. Purity of views.	淨戒 (1372) 淨見 (1373)
238. Diṭṭhi Visuddhi khopana Duka		
Diṭṭhivisuddhi kho pana Yathādiṭṭhissa ca padhānam.	Purity in the right views. Endeavour with regard to the right views.	淨見 (1374) 如見勤勵 (1375)
239. Saṁvego Duka		
Saṁvego ca saṁvejaniyesu ṭhānesu, Saṁviggassa ca yoniso padhānam.	Agitation over what is the cause for worry. Endeavour appropriate to the agitation over what was the causes for worry.	於煩厭處厭 (1376) 煩厭者之如理勤勵 (1377)
240. Asantuṭṭhitā Duka		
Asantuṭṭhitā ca kusalesu dhammesu, Appaṭivānitā ca padhānasmiṁ.	Insatiable over the good states. Relentless in effort.	於善法不喜足 (1378) 於勤勵不被遮止 (1379)
241. Vijjā Vimutti Duka		
Vijjā ca, Vimutti ca	Higher knowledge. Liberation.	明智 (1380) 解脫 (1381)

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242. Khayeñāṇa Duka		
Khayeñāṇam.	Wisdom that makes the cessation of all defilements (knowledge of the Path).	盡智 (1382)
Anuppādeñāṇan-ti.	Wisdom that makes the complete extermination of all defilements (Fruition of Arahant).	無生智 (1383)

Appendix II: The 89 States of Consciousness

Indeterminate States (<i>abyākata</i>) (無記心) (56)			
Good or Wholesome States (<i>Kusalacittāni</i>) (善心) (21)	Bad or Unwholesome States (<i>Akusalacittāni</i>) (不善心) (12)	On Resultants (<i>Vipākacittāni</i>) (無記異熟心) (36)	On Functionals (<i>Kiriyācittāni</i>) (無記唯作心) (20)
T H E <u>8 wholesome, beautiful, root-condition cittas</u> (有因欲界善心) <u>(kusala-sobhana-sahetuka)</u> : (1) Accompanied by joy, associated with knowledge, unprompted. (2) Accompanied by joy, associated with knowledge, prompted by another (3) Accompanied by joy, dissociated from knowledge, unprompted. (4) Accompanied by joy, dissociated from knowledge, prompted by another. (5) Accompanied by equanimity, associated with knowledge, unprompted. (6) Accompanied by equanimity, associated with knowledge,	<u>12 sense-sphere unwholesome cittas</u> , (欲界不善心) <u>(akusala)</u> : <u>8 greed-rooted cittas</u> , “貪根” <u>(lobhamūlācittāni)</u> : (22) Accompanied by joy, associated with fallacy, unprompted. (23) Accompanied by joy, associated with fallacy, prompted by another. (24) Accompanied by joy, dissociated from fallacy, unprompted. (25) Accompanied by joy, dissociated from fallacy, prompted by another. (26) Accompanied by equanimity, associated with fallacy, unprompted. (27) Accompanied by	<u>8 wholesome, non-root resultant cittas</u> (無因善異熟心) <u>(kusala-ahetuka)</u> : (34) Eye-consciousness accompanied by equanimity. 眼識(捨俱) (35) Ear-consciousness accompanied by equanimity. 耳識(捨俱) (36) Nose-consciousness accompanied by equanimity. 鼻識(捨俱) (37) Tongue-consciousness accompanied by equanimity. 舌識(捨俱) (38) Body-consciousness accompanied by pleasure. 身識(樂俱) (39) Receiving-consciousness accompanied by equanimity.	<u>3 non-root cittas</u> (無因唯作心) <u>(ahetuka)</u> : (70) Five sense-doors ‘advertising’ consciousness accompanied by equanimity. 捨俱意界 (五門轉向心) (71) Mind-door ‘advertising’ consciousness accompanied by equanimity. 捨俱意識界 (意門轉向心) (72) ‘Smile-producing’ consciousness accompanied by joy. 喜俱意識界 (阿羅漢笑心) <u>8 beautiful, root-condition cittas</u> , (有因唯作心) <u>(sobhana-sahetuka)</u> : (73) Accompanied by joy, associated with knowledge,

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<p>prompted by another. (捨俱智相應有行)</p> <p>(7) Accompanied by equanimity, dissociated from knowledge, unprompted. (捨俱智不相應無行)</p> <p>(8) Accompanied by equanimity, dissociated from knowledge, prompted by another. (捨俱智不相應有行)</p>	<p>equanimity, associated with fallacy, prompted by another. (捨俱邪見相應有行)</p> <p>(28) Accompanied by equanimity, dissociated from fallacy, unprompted. (捨俱邪見不相應無行)</p> <p>(29) Accompanied by equanimity, dissociated from fallacy, prompted by another. (捨俱邪見不相應有行)</p> <p><u>2 hatred-rooted cittas, “瞋根” (<i>dosamūlacittāni</i>):</u></p> <p>(30) Accompanied by displeasure, associated with aversion (<i>paṭigha</i>), unprompted. (憂俱瞋恚相應無行)</p> <p>(31) Accompanied by displeasure, associated with aversion (<i>paṭigha</i>), prompted. (憂俱瞋恚相應有行)</p> <p><u>2 delusion-rooted cittas, “痴根” (<i>mohamūlacittāni</i>):</u></p> <p>(32) Accompanied by equanimity, associated with doubt. (捨俱疑相應)</p> <p>(33) Accompanied by equanimity, associated with restlessness. (捨俱掉舉相應)</p>	<p>(40) Investigating-consciousness accompanied by joy. 意識界(喜俱)</p> <p>(41) Investigating-consciousness accompanied by equanimity. 意識界(捨俱)</p> <p><u>8 wholesome, beautiful, root-condition resultant cittas, (有因善異熟心) (<i>kusala-sobhana-sahetuka</i>):</u></p> <p>(42) Accompanied by joy, associated with knowledge, unprompted. (喜俱智相應無行)</p> <p>(43) Accompanied by joy, associated with knowledge, prompted by another. (喜俱智相應有行)</p> <p>(44) Accompanied by joy, dissociated from knowledge, unprompted. (喜俱智不相應無行)</p> <p>(45) Accompanied by joy, dissociated from knowledge, prompted by another. (喜俱智不相應有行)</p> <p>(46) Accompanied by equanimity, associated with knowledge, unprompted. (捨俱智相應無行)</p> <p>(47) Accompanied by equanimity, associated with</p>	<p>unprompted. (喜俱智相應無行)</p> <p>(74) Accompanied by joy, associated with knowledge, prompted. (喜俱智相應有行)</p> <p>(75) Accompanied by joy, dissociated from knowledge, unprompted. (喜俱智不相應無行)</p> <p>(76) Accompanied by joy, dissociated from knowledge, prompted. (喜俱智不相應有行)</p> <p>(77) Accompanied by equanimity, associated with knowledge, unprompted. (捨俱智相應無行)</p> <p>(78) Accompanied by equanimity, associated with knowledge, prompted. (捨俱智相應有行)</p> <p>(79) Accompanied by equanimity, dissociated from knowledge, unprompted. (捨俱智不相應無行)</p> <p>(80) Accompanied by equanimity, dissociated from knowledge, prompted. (捨俱智不相應有行)</p>
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		<p>knowledge, prompted by another. (捨俱智相應有行) (48) Accompanied by equanimity, dissociated from knowledge, unprompted. (捨俱 智不相應無行) (49) Accompanied by equanimity, dissociated from knowledge, prompted by another. (捨俱智不 相應有行)</p> <p><u>7 unwholesome, non-root resultant cittas</u> (無因不善異熟心) (<i>akusala-ahetuka</i>):</p> <p>(50) Eye- consciousness accompanied by equanimity. 眼識(捨俱) (51) Ear- consciousness accompanied by equanimity. 耳識(捨俱) (52) Nose- consciousness accompanied by equanimity. 鼻識(捨俱) (53) Tongue- consciousness accompanied by equanimity. 舌識(捨俱) (54) Body- consciousness accompanied by pain. 苦俱身識[領受]</p>	
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		(55) Receiving-consciousness accompanied by equanimity. 捨俱意界[推度]	(56) Investigating-consciousness accompanied by equanimity. 捨俱意識界[查究]	
	T H E F I N E - M A T E R I A L S P H E R E			
<p>(9) First Jhāna together with initial application, sustained application, zest, happiness, one-pointedness. (尋、伺、喜、樂、定相應初禪)</p> <p>(10) Second Jhāna together with sustained application, zest, happiness, one-pointedness. (伺、喜、樂、定相應第二禪)</p> <p>(11) Third Jhāna together with zest, happiness, one-pointedness. (喜、樂、定相應第三禪)</p> <p>(12) Fourth Jhāna together with happiness and one-pointedness. (樂、定相應第四禪)</p> <p>(13) Fifth Jhāna together with equanimity, and one-pointedness. (捨、定相應第五禪)</p>		<p>(57) First Jhāna together with initial application, sustained application, zest, happiness, one-pointedness. (尋、伺、喜、樂、定相應初禪)</p> <p>(58) Second Jhāna together with sustained application, zest, happiness, one-pointedness. (伺、喜、樂、定相應第二禪)</p> <p>(59) Third Jhāna together with zest, happiness, one-pointedness. (喜、樂、定相應第三禪)</p> <p>(60) Fourth Jhāna together with happiness, and one-pointedness. (樂、定相應第四禪)</p> <p>(61) Fifth Jhāna together with equanimity, and one-pointedness. (捨、定相應第五禪)</p>	<p>(81) First Jhāna together with initial application, sustained application, zest, happiness, one-pointedness. (尋、伺、喜、樂、定相應初禪)</p> <p>(82) Second Jhāna together with sustained application, zest, happiness, one-pointedness. (伺、喜、樂、定相應第二禪)</p> <p>(83) Third Jhāna together with zest, happiness, one-pointedness. (喜、樂、定相應第三禪)</p> <p>(84) Fourth Jhāna together with happiness, and one-pointedness. (樂、定相應第四禪)</p> <p>(85) Fifth Jhāna together with equanimity, and one-pointedness. (捨、定相應第五禪)</p>	

	T H E I M M A T E R I A L S P H E R E		
a r ū p ā v a c a r a — 無 色 界 — 1 2	<p style="text-align: center;">T H E I M M A T E R I A L S P H E R E</p> <p>(14) Pertain to the base of infinite space. (空無邊處)</p> <p>(15) Pertain to the base of infinite consciousness. (識無邊處)</p> <p>(16) Pertain to the base of nothingness. (無所有處)</p> <p>(17) Pertain to the base of neither perception nor non-perception. (非想非非想處)</p>	<p>(62) Pertain to the base of infinite space. (空無邊處)</p> <p>(63) Pertain to the base of infinite consciousness. (識無邊處)</p> <p>(64) Pertain to the base of nothingness. (無所有處)</p> <p>(65) Pertain to the base of neither perception nor non-perception. (非想非非想處)</p>	<p>(86) Pertain to the base of infinite space. (空無邊處)</p> <p>(87) Pertain to the base of infinite consciousness. (識無邊處)</p> <p>(88) Pertain to the base of nothingness. (無所有處)</p> <p>(89) Pertain to the base of neither perception nor non-perception. (非想非非想處)</p>
l o k u t t a r a — 出 世 間 — 8	<p style="text-align: center;">T H E T R A N C E N D E N T A L S P H E R E</p> <p>(18) Path consciousness of Stream-Entry. (須陀洹道)</p> <p>(19) Path consciousness of Once-Returning. (斯陀含道)</p> <p>(20) Path consciousness of Non-Returning. (阿那含道)</p> <p>(21) Path consciousness of Arāhantship. (阿羅漢道)</p>	<p>(66) Fruit consciousness of Stream-Entry. (預流果)</p> <p>(67) Fruit consciousness of Once-Returning. (一來果)</p> <p>(68) Fruit consciousness of Non-Returning. (不還果)</p> <p>(69) Fruit consciousness of Arāhantship. (阿羅漢果)</p>	

Appendix III: Cittuppada Kanda (Pāli)

abyākata (56)			
Kusalacittāni (21)	Akusalacittāni (12)	Vipākacittāni (36)	Kiriyācittāni (20)
<p>(sahetuka-sobhanacittāni)</p> <p>1. Somanassasahagata m nānasampayuttam asankhārikam ekam.</p> <p>2. Somanassasahagata m nānasampayuttam sasankhārikam ekam.</p> <p>3. Somanassasahagata m nānavippayuttam asankhārikam ekam.</p> <p>4. Somanassasahagata m nānavippayuttam sasankhārikam ekam.</p> <p>5. Upekkhāsahagata m nānasampayuttam asankhārikam ekam.</p> <p>k ā m ā v a c a r a — 54</p>	<p>(lobhamūlacittāni)</p> <p>22. Somanassasahagata m ditthigatasampayuttam asankhārikam ekam.</p> <p>23. Somanassasahagata m ditthigatasampayuttam sasankhārikam ekam.</p> <p>24. Somanassasahagata m ditthigatavippayuttam asankhārikam ekam.</p> <p>25. Somanassasahagata m ditthigatavippayuttam sasankhārikam ekam.</p> <p>26. Upekkhāsahagata m ditthigatasampayuttam asankhārikam ekam.</p> <p>27. Upekkhāsahagata m ditthigatasampayuttam sasankhārikam ekam.</p> <p>28. Upekkhāsahagata m ditthigatavippayuttam asankhārikam ekam.</p> <p>29. Upekkhāsahagata m ditthigatavippayuttam sasankhārikam ekan ti.</p> <p>(dosamūlacittāni)</p> <p>30. Domanassasahagata m patighasampayuttam asankhārikam ekam.</p> <p>31. Domanassasahagata m patighasampayuttam sasankhārikam ekan ti.</p> <p>(mohamūlacittāni)</p> <p>32. Upekkhāsahagata m vicikicchāsampayuttam ekam.</p> <p>33. Upekkhāsahagata m uddhaccasampayuttam ekan ti.</p>	<p>(kusala-ahetuka)</p> <p>34. Upekkhāsahagata m cakkhuiññānam; tathā</p> <p>35. Sotaviññānam.</p> <p>36. Ghānaviññānam.</p> <p>37. Jivhāviññānam.</p> <p>38. Sukhasahagata m kāyaviññānam</p> <p>39. Upekkhāsahagata m sampaṭicchanacittam.</p> <p>40. Somanassasahagata m santirāṇacittam.</p> <p>41. Upekkhāsahagata m santirāṇacittañ cā ti.</p> <p>(kusala-sobhana-sahetuka)</p> <p>42. Somanassasahagata m nānasampayuttam asankhārikam ekam.</p> <p>43. Somanassasahagata m nānasampayuttam sasankhārikam ekam.</p> <p>44. Somanassasahagata m nānavippayuttam asankhārikam ekam.</p> <p>45. Somanassasahagata m nānavippayuttam sasankhārikam ekam.</p> <p>46. Upekkhāsahagata m nānasampayuttam asankhārikam ekam.</p> <p>47. Upekkhāsahagata m nānasampayuttam sasankhārikam ekam.</p> <p>48. Upekkhāsahagata m nānavippayuttam asankhārikam ekam.</p> <p>49. Upekkhāsahagata m nānavippayuttam sasankhārikam ekan ti.</p> <p>(akusala-ahetuka)</p> <p>50. Upekkhāsahagata m cakkhuiññānam; tathā</p> <p>51. Sotaviññānam.</p> <p>52. Ghānaviññānam</p>	<p>(ahetuka)</p> <p>70. Upekkhāsahagata m pañcadvārāvajjanacittam; tathā</p> <p>71. Upekkhāsahagata m manodvārāvajjana cittam</p> <p>72. Somanassasahagata m hasituppādaccitañ cā ti.</p> <p>(sobhana-sahetuka)</p> <p>73. Somanassasahagata m nānasampayuttam asankhārikam ekam.</p> <p>74. Somanassasahagata m nānasampayuttam sasankhārikam ekam.</p> <p>75. Somanassasahagata m nānavippayuttam asankhārikam ekam.</p> <p>76. Somanassasahagata m nānavippayuttam sasankhārikam ekam.</p> <p>77. Upekkhāsahagata m nānasampayuttam asankhārikam ekam.</p> <p>78. Upekkhāsahagata m nānasampayuttam sasankhārikam ekam.</p> <p>79. Upekkhāsahagata m nānavippayuttam asankhārikam ekam.</p> <p>80. Upekkhāsahagata m nānavippayuttam sasankhārikam ekan ti.</p>

		<p>53. Jivhāviññāṇam.</p> <p>54. Dukkhasahagatam kāyaviññāṇam.</p> <p>55. Upekkhāsahagatam sampaṭicchanacittam.</p> <p>56. Upekkhāsahagatam santāṇacittañ cā ti.</p>	
r ū p ā v a c a r a) 15	9. Vitakka-vicāra-pīti-sukh'-ekaggatā-sahitam paṭhamajjhāna-kusalacittam 10. Vicāra-pīti-sukh'-ekaggatā-sahitam dutiyajjhāna-kusalacittam. 11. Pīti-sukh'-ekaggatā-sahitam tatiyajjhāna-kusalacittam. 12. Sukh'-ekaggatā-sahitam catutthajjhāna-kusalacittam. 13 Upekkh'-ekaggatā-sahitam pañcamajjhāna-kusalacittañ cā ti.	<p>57. Vitakka-vicāra-pīti-sukh'-ekaggatā-sahitam paṭhamajjhāna-vipākacittam</p> <p>58. Vicāra-pīti-sukh'-ekaggatā-sahitam dutiyajjhāna-vipākacittam.</p> <p>59. Pīti-sukh'-ekaggatā-sahitam tatiyajjhāna-vipākacittam.</p> <p>60. Sukh'-ekaggatā-sahitam catutthajjhāna-vipākacittam.</p> <p>61. Upekkh'-ekaggatā-sahitam pañcamajjhāna-vipākacittañ cā ti.</p>	<p>81. Vitakka-vicāra-pīti-sukh'-ekaggatā-sahitam paṭhamajjhāna-kriyācittam</p> <p>82. Vicāra-pīti-sukh'-ekaggatā-sahitam dutiyajjhāna-kriyācittam</p> <p>83. Pīti-sukh'-ekaggatā-sahitam tatiyajjhāna-kriyācittam.</p> <p>84. Sukh'-ekaggatā-sahitam catutthajjhāna-kriyācittam.</p> <p>85. Upekkh'-ekaggatā-sahitam pañcamajjhāna-kriyācittañ cā ti.</p>
a r ū p ā v a c a r a) 12	14. Ākāśānañcāyatana-kusalacittam. 15. Viññāṇañcāyatana-kusalacittam. 16. Ākiñcaññāyatana-kusalacittam. 17. N'evasaññāñāsaññāyatana-kusalacittañ cā ti.	<p>62. Ākāśānañcāyatana-vipākacittam.</p> <p>63. Viññāṇañcāyatana-vipākacittam.</p> <p>64. Ākiñcaññāyatana-vipākacittam.</p> <p>65. N'evasaññāñāsaññāyatana-vipākacittañ cā ti.</p>	<p>86. Ākāśānañcāyatana-kriyācittam.</p> <p>87. Viññāṇañcāyatana-kriyācittam.</p> <p>88. Ākiñcaññāyatana-kriyācittam.</p> <p>89. N'evasaññāñāsaññāyatana-kriyācittañ cā ti.</p>
I o k u t t a r a) 8	18. Sotāpatti-maggacittam. 19. Sakadāgāmi-maggacittam. 20. Anāgāmi-maggacittam. 21. Arahatta-maggacittam.	<p>66. Sotāpatti-phalacittam.</p> <p>67. Sakadāgāmi-phalacittam.</p> <p>68. Anāgāmi-phalacittam</p> <p>69. Arahatta-phalacittam.</p>	

Appendix IV: Relationship of the Cetasikas with Cittas (In Pāli)

52 Cetasikas		13 Aññasamāna							14 Akusala							25 Sobhaṇa	
		6 Pakiṇṇakā						10 Akusala Pakiṇṇakā						25 Sobhaṇa			
(1-7. Sabbacitta-Sādhāraṇā)																	
89 (or 121) Cittas		1	8. Vīṭakka	9. Vīcāra	10. Adhimokkha	11. Vīriya	12. Pīti	13. Chanda	(14-17. Akusala Sabbacitta-Sādhāraṇā)						(28-46. Sobhaṇa-Sādhāraṇā)		
Sub-Total (Cetasikas)		7	1	1	1	1	1	1	4	1	1	1	2	2	1	19	52
12 Kāmāvacara-Akusalacittāni 5. Aśankhārika	1. lobha-mūla somanassasahagatam ditṭhigatasampayuttam	1	7	1	1	1	1	1	4	1	1						19
	3. lobha-mūla somanassasahagatam ditṭhigatavippayuttam	1	7	1	1	1	1	1	4	1	1						19
	5. lobha-mūla upekkhāsahagatam ditṭhigatasampayuttam	1	7	1	1	1	1	1	4	1	1						18
	7. lobha-mūla upekkhāsahagatam ditṭhigatavippayuttam	1	7	1	1	1	1	1	4	1	1						18
	9. dosa-mūla domanassasahagatam paṭighasampayuttam	1	7	1	1	1	1	1	4			2	2				20

5 Sasankhārika	2. lobha-mūla somanassasahagatam diṭṭhigatasampayuttam	1	7	1	1	1	1	1	1	4	1	1			2						21
	4. lobha-mūla somanassasahagatam diṭṭhigatavippayuttam	1	7	1	1	1	1	1	1	1	4	1	1		2						21
	6. lobha-mūla upekkhāsahagatam diṭṭhigatasampayuttam	1	7	1	1	1	1	1	1	1	4	1	1		2						20
	8. lobha-mūla upekkhāsahagatam diṭṭhigatavippayuttam	1	7	1	1	1	1	1	1	1	4	1	1		2						20
	10. dosa-mūla domanassasahagatam paṭighasampayuttam	1	7	1	1	1	1	1	1	1	4			2	2	2					22
	11. moha-mūla upekkhāsahagatam vicikicchāsampayuttam	1	7	1	1	1	1	1	1	4				1							15
	12. moha-mūla upekkhāsahagatam uddhaccasampayuttam	1	7	1	1	1	1	1	1	4											15
	1-4. upekkhāsahagatam viññānam (cakkhu, sota, ghāna, jivhā)	4	7																		7
	5. sukhasahagatam kāyaviññānam	1	7																		7
	6. upekkhāsahagatam sampaṭicchanacittam	1	7	1	1	1	1														10
8 Kusala-Vipākacittāni	7. somanassasahagatam santīraṇacittam	1	7	1	1	1	1	1	1												11
	8. upekkhāsahagatam santīraṇacittam	1	7	1	1	1	1	1	1												10
	1-4. upekkhāsahagatam viññānam (cakkhu, sota, ghāna, jivhā)	4	7																		10
	5. dukkhasahagatam kāyaviññānam	1	7																		10
	6. upekkhāsahagatam sampaṭicchanacittam	1	7	1	1	1	1	1	1												10
7 Akusala-Vipākacittāni	7. upekkhāsahagatam santīraṇacittam	1	7	1	1	1	1	1	1												10

Appendix IV: Relationship of the Cetasikas with Cittas (In Pāli)

3. Kiriya-cittāni		1. upekkhāsahagataṁ pañcadvārāvajjanacittam														10						
		1	7	1	1	1	1	1	1	1	1	1	1	1	1							
2. upekkhāsahagataṁ manodvārāvajjanacittam		1	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	11	
3. somanassasahagataṁ hasituppādacittam		1	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	12	
1.somanassasahagataṁ nāṇasampayuttam		1	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	19	3	2	1	38
3.somanassasahagataṁ nāṇavippayuttam		1	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	19	3	2	1	37
5. upekkhāsahagataṁ nāṇasampayuttam		1	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	19	3	2	1	37
7. upekkhāsahagataṁ nāṇavippayuttam		1	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	19	3	2	1	36
2.somanassasahagataṁ nāṇasampayuttam		1	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	19	3	2	1	38
4.somanassasahagataṁ nāṇavippayuttam		1	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	19	3	2	1	37
6. upekkhāsahagataṁ nāṇasampayuttam		1	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	19	3	2	1	37
8. upekkhāsahagataṁ nāṇavippayuttam		1	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	19	3	2	1	36
1.somanassasahagataṁ nāṇasampayuttam		1	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	19	1	1	1	33
3.somanassasahagataṁ nāṇavippayuttam		1	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	19	1	1	1	32
5. upekkhāsahagataṁ nāṇasampayuttam		1	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	19	1	1	1	32
7. upekkhāsahagataṁ nāṇavippayuttam		1	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	19	1	1	1	31
2.somanassasahagataṁ nāṇasampayuttam		1	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	19	1	1	1	33
4.somanassasahagataṁ nāṇavippayuttam		1	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	19	1	1	1	32
6. upekkhāsahagataṁ nāṇasampayuttam		1	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	19	1	1	1	32
8. upekkhāsahagataṁ nāṇavippayuttam		1	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	19	1	1	1	31
1.somanassasahagataṁ nāṇasampayuttam		1	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	19	2	1	1	35
3.somanassasahagataṁ nāṇavippayuttam		1	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	19	2	1	1	34
5. upekkhāsahagataṁ nāṇasampayuttam		1	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	19	2	1	1	34
24 Kāmāvacara-Sahetukacittāni		8 Mahā-Kusala-Sobhana-Vipākacittāni														10						
4. Asankhārika		8 Mahā-Kusala-Sobhana-Vipākacittāni														11						
4. Asankhārika		8 Mahā-Kusala-Sobhana-Vipākacittāni														12						

		7. upekkhāsahagatam ñānavippayuttam	1	7	1	1	1	1	1	1						19	2	2	33
		2.somanassasahagata m ñānasampayuttam	1	7	1	1	1	1	1	1						19	2	1	35
		4.somanassasahagata m ñānavippayuttam	1	7	1	1	1	1	1	1						19	2	2	34
		6. upekkhāsahagatam ñānasampayuttam	1	7	1	1	1	1	1	1						19	2	1	34
		8. upekkhāsahagatam ñānavippayuttam	1	7	1	1	1	1	1	1						19	2	2	33
	15 Rūpāvacaracittāni	vitakka-vicāra-pīti-sukh'-ekaggatā-sahitam paṭhamajjhāna ([01] kusalacittam, [06] vipākacittam, [11] kriyācittam)	3	7	1	1	1	1	1	1						19	2	1	35
		vicāra-pīti-sukh'-ekaggatā- sahitam dutiyajjhāna ([02] kusalacittam, [07] vipākacittam, [12] kriyācittam)	3	7		1	1	1	1	1						19	2	1	34
		pīti-sukh'-ekaggatā- sahitam tatiyajjhāna ([03] kusalacittam, [08] vipākacittam, [13] kriyācittam)	3	7			1	1	1	1						19	2	1	33
		sukh'-ekaggatā-sahitam catutthajjhāna ([04] kusalacittam, [09] vipākacittam, [14] kriyācittam)	3	7			1	1	1	1						19	2	1	32
		upekkh'-ekaggatā- sahitam pañcamajjhāna ([05] kusalacittam, [10] vipākacittam, [15] kriyācittam)	3	7			1	1	1	1						19		1	30
	12 arūpāvacaracittāni	ākāsānañcāyatana ([01] kusalacittam, [05] vipākacittam, [09] kriyācittam)	3	7			1	1	1	1						19		1	30
		viññānañcāyatana ([02] kusalacittam, [06] vipākacittam, [10] kriyācittam)	3	7			1	1	1	1						19		1	30

Appendix IV: Relationship of the Cetasikas with Cittas (In Pāli)

40 Lokuttaracittāni	ākiñcaññāyatana ([03] kusalacittam, [07] vipākacittam, [11] kriyācittam)	3	7	1	1	1	1	1	1	1	1	19	1	30	
	n'evasaññān' āsaññāyatana ([04] kusalacittam, [08] vipākacittam, [12] kriyācittam)	3	7	1	1	1	1	1	1	1	1	19	1	30	
	1-8. pañhamajjhāna	8	7	1	1	1	1	1	1	1	1	19	3	1	36
	1-8. dutiyajjhāna	8	7	1	1	1	1	1	1	1	1	19	3	1	35
	1-8. tatiyajjhāna	8	7	1	1	1	1	1	1	1	1	19	3	1	34
	1-8. catutthajjhāna	8	7	1	1	1	1	1	1	1	1	19	3	1	33
	1-8. pañcamajjhāna	8	7	1	1	1	1	1	1	1	1	19	3	1	33
Total:		89	89	55	58	78	73	36	69	12	8	4	4	28	47
		121	121	55	66	110	105	51	101					91	48
<i>Denotation of Cetasikas:</i>															
<p>The 7 Sabbacitta-Sādhāraṇā: —</p> <p>1. Phassa, 2. Vedanā, 3. Saññā, 4. Cetanā, 5. Ekaggatā, 6. Jīvitindriya, 7. Manasikāra.</p>															
<p>The 4 Akusala-Sabbacittasādhāraṇā: —</p> <p>14. Moha, 15. Ahirika, 16. Anottappa, 17. Uddhacca.</p>															
<p>The 19 Sobhana-Sādhāraṇā: —</p> <p>28. Saddhā, 29. Sati, 30. Hirī, 31. Ottappa, 32. Alobha, 33. Adosa, 34. Tatramajjhattatā, 35. Kāyapassaddhi, 36. Cittapassaddhi, 37. Kāyalahutā, 38. Cittalahutā, 39. Kāyamudutā, 40. Cittamudutā, 41. Kāyakammaññatā, 42. Cittakammaññatā, 43. Kāyapāguññatā, 44. Cittapāguññatā, 45. Kāyujjukatā, 46. Cittujjukatā.</p>															

Note: The sequencing of the 15 Fine-Material Sphere consciousness (*Rūpāvacaracittāni*) and sequencing of the 12 Immaterial Sphere consciousness (*Arūpāvacaracittāni*) in this table, correspond with those in Table 2.4.1 and Table 2.5.1, respectively.

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